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INTERNATIONAL BIBLE STUDY.

March 18th, 1883.——*Mark* XVI. 1-8.

For comment, see last *Guardian*. Please note that Monday in the first paragraph is a mistake for Sunday.

March 25th, 1883.——*Mark* XVI. 9-20.

SEEN OF MARY MAGDALENE.

Now when Jesus was risen early the first day of the week, (the Jewish week) he appeared first to May Magdalene, out of whom he had cast seven devils. 9. The Lord's ways are not as our ways. We would have thought that if he were going to appear first to a woman, it would have been his mother. We know very little about the previous life of Mary of Magdala. She is one of "certain women" mentioned in Luke viii. 2, 3, who had been healed by Christ of evil spirits and infirmities, and whose gratitude led them to follow him and minister unto him of their substance. We learn from John that she stood near the sepulchre, weeping. She was seeking the Master, and she was weeping; and our sympathetic High-priest wished it to be a day of joy. Jesus had said to his disciples: "Ye shall weep and lament and the world shall rejoice; and ye shall be sorrowful, but your sorrow *shall* be turned into joy." Jesus made himself known to Mary and bade her go and tell the disciples, his brethren, that he was risen. She went and told those that had been with him as they mourned and wept. As when Jesus reached the house of Jairus, he found the people engaged in mourning for the dead girl, so the apostles were interrupted in their mourning for the deceased Master by the announcement of his resurrection. But it was a woman that brought the report; an enthusiastic woman; her foolish hopes had deceived her; it was altogether incredible that Jesus, after failing to deliver himself from the hands of his enemies, when challenged to do so, should have come forth from the grave. He indeed had called Lazarus from the tomb; but where was the man on earth that could call Jesus himself from the dead? So they paid no attention to the idle report brought by Mary, or to that brought by the other women, and went on with their mourning.

SLOW OF HEART TO BELIEVE.

Many that read the gospels wonder that Jesus did not, on rising from the dead, appear first to his enemies, to the people that had crucified him, to the inhabitants of Jerusalem. Divine wisdom saw that there was a better way. Suppose that he had entered Jerusalem and gone to the temple, and begun to preach to the people. They would, let us suppose, have recognized him, but the same enmity that had led them to crucify him would have led some to cry out that it was not really he, but one in his likeness, and there would have been a conflict of opinion. Verification can best be accomplished not by a multitude, but by a select few, competent to investigate the circumstances and to ascertain the truth without any manner of doubt. But why should the investigating committee be constituted of his disciples? Will they not be partial? They would certainly have no partiality for one that professed to be, and was not, Jesus. Suppose somebody had been palmed off as Lazarus raised from the dead; would the sisters of Lazarus have received him? Would their love have made them blind to the evidences that he was not really their brother? On the contrary their affection itself would have made it impossible for such deception to be practised. And the affection of the disciples for their Master, would have altogether steeled them against the reception of any other than Jesus himself.

As a matter of fact, the disciples were amazingly slow to believe. Report after report came to them on this eventful day; they heard of visions of angels, announcing the resurrection; Mary Magdalene came and told how she had seen him; other Christian women came telling how they had actually held him by the feet; then Peter assured them that these reports were true for he had seen the Lord; the two disciples came from Emmaus and told how the Lord had walked with them and appeared to them in the breaking of bread; and yet the ten apostles and other disciples would not believe it. Our modern rationalists might have learned from them how to explain away all these reports as the effect of hallucination, caused by over excitement and the unwillingness to give up the hopes on which their minds had been so long feeding.

THE PARTITION WALL TAKEN AWAY.

"Afterward he appeared unto the eleven as they sat at meat." One of them, Thomas, was not present the first Sunday evening. Sometimes the case of Thomas is quoted to show that it is not good to miss a prayer-meeting: but it was not a prayer-meeting, it was a supper. "He upbraided them with their unbelief and hardness of heart." They began now to see how great their sin in not having more heartily embraced all the words spoken to them by the Lord Jesus Christ. Some of them had been in the habit of making allowances for the strong feelings and intense expressions of Jesus, and had fancied that he was not to be taken *an pied de lettre*.

"Go ye into all the world and preach the Gospel to every creature" (not, every Jew). The Gospel is glad tidings of salvation. "He that believeth and is baptized shall be saved; but he that believeth not shall be condemned" (whether baptized or not.) It is a Gospel of life; they that embrace it embrace life; they who embrace it not are without life, abiding in their sins. "And these signs shall follow them that believe; in my name they shall cast out devils; they shall speak with new tongues; take up serpents; and if they drink any deadly thing, it shall not hurt them, they shall lay hands on the sick and they shall recover." Thus shall it be demonstrated that they are indeed ambassadors of the Most High.

So then after the Lord had spoken unto them (at various times and in various localities in the course of forty days) he was received up into heaven and sat on the right hand of God. And they went forth and preached every where, the Lord working with them, and confirming the word with signs following. Amen.—One thing is evident; this Gospel of Mark and these concluding words must have been written at a time when such miracles as are here mentioned were wrought in the churches.

WEEKLY REVIEW.

—Some one has sent us No. VI. of "Tracts on Church Principles," perhaps that we may be informed what sort of Christianity is being diffused in India by certain clergymen who belong to the Establishment. It treats of "the right of calling public assemblies for divine worship." This right, it tells us, is inherent in the office of a Bishop; for the Bishops are by Divine Commission the rulers of the church on earth. We naturally enquire whereabouts in the Bible this instruction is given, and we are referred to Heb. xiii. 17: "Obey them that have the rule over you"! This is certainly a short and easy method of settling an important question. From the elementary principles laid down, the tract deduces two practical rules. 1. We must on no account go to the assemblies of Dissenters. 2. We must never miss the public assemblies of the Church. Dissenters are not assembled in the name of Christ, for they who call them together have no authority to do so. "Some of them very likely mean well, and *if* they do it in excusable ignorance, it may perhaps be forgiven them, as St. Paul found mercy because he acted in excusable ignorance." Saul of Tarsus was a bitter enemy of Jesus of Nazareth; dissenters come together without asking the permission of the Church of England bishop; his guilt and theirs is about on a par. Then dissenters who dare to come together for the worship of God in the name of Jesus Christ, "walk disorderly, and we are commanded to withdraw ourselves from such." Under the other rule, Churchmen are charged never to miss the public assemblies of the Church, because in them is the special presence of the King.—Some Churchmen seem to think it their duty to keep alive the spirit of Caste in the Church of England, and they are so singularly ignorant of the character and mission of Christ, as to fancy that he upholds them in this.

—Another tract sent to us is entitled "Beware of the leaven of the Pharisees," and is signed "W. A. Sheppard, 64 Dhurmtollah St., Calcutta." They who believe that

the Dispensation of the Gospel is to be a failure, and the world to get worse and worse until the personal advent of Christ, have found it necessary to introduce a new explanation of the parable of the leaven and that of the mustard-seed. So they say that the leaven and the mustard-seed represent not the church or the truth, but false doctrine. So they say the three measures of meal represent the church, and the leaven corrupting doctrine; the fully-leavened bread represents the church thoroughly corrupted. The kingdom of heaven is like unto leaven, i. e. corruption! The woman (we are told in this tract) is the Jezebel of the Apocalypse. Leaven has the property of diffusing its own elements all through the mass of meal in which it is placed, and the result is greatly to improve the bread, making it more palatable and wholesome. The figure answers very well for any thing of a diffusive nature whether good or bad, be it hypocrisy or truth. When the Israelites fled from Egypt it was in great haste, and they had no time to leaven their bread; in commemoration of this they observed the feast of unleavened bread. In another of their feasts, the bread was to be leavened. The tract explains this by the suggestion that it referred to the sin that mingled with their sacrifices. But their sin was not by command of God.

—A LARGE and influential meeting of the laity was held in London last month for the purpose of protesting against the action of the Bishop of London in the Mackonochie case. Capt. the Hon. C. E. H. Hampden presided.

Mr. ROBERT BAXTER moved the first Resolution:—"That this Meeting is of opinion that the action taken by the Bishop of London in reference to the recent appointments to St. Alban's, Holborn, and St. Peter's, London-docks, renders ungatory the decisions of the Courts of law and is calculated to very seriously weaken the attachment of the laity to the Church of England." He said he felt sure that the laity, who had raised 50,000*l.* to find out what the law really was, were determined, now that they had found that the law was on their side, to put a stop to this reintroduction of Romanism. Mr. Mackonochie had led the van of this movement against the Church of England and had been declared a law-breaker by the highest authority in this realm. Yet just when the law was about to step in and deprive him of his benefice, to their great surprise it was announced that he had resigned. They would all have rejoiced if this had been all, but at the same time they were told that he had been appointed to another cure in the same diocese and he was there carrying on the same illegal practices for which he had been condemned, and was thus setting the law at defiance.

—A CORRESPONDENT who has been reading Lord Macauley's account of the English Puritans, thinks that in some things they have been the forerunners of the Methodists, and asks if they are worthy of imitation. The Puritans are in many respects well worthy of imitation, but the best rule is that laid down by Paul, let us follow them in so far as they followed Christ. A great deal depends upon the historian. Imagine the religious history of our times written by the man who wrote the tract mentioned above on Church Principles! The Novatians and Montanists of ancient times would probably appear very differently from what they do, if we did not get our accounts from those who felt it their duty to persecute them for not obeying the Catholic Bishop.

—SITTING in a station waiting for a train the other day, we had for our neighbour an aged Hindoo, apparently a gooroo, at whose feet a disciple was sitting. He received a Marathi tract and presently asked, Who is God?—Parameshwar (the supreme Being) is God.—Who is Parameshwar?—He is a Spirit, omniscient, holy and omnipresent.—You are Parameshwar.—How can that be? Have I the attributes of God?—You are Parameshwar and so am I. God is Spirit and all spirit is God. God is all in all, there is nothing besides God. If you do not know it is because of your ignorance. True enlightenment consists in knowing one-self to be God—Do you know what is in my pocket?—No.—Well, God knows. God is all knowing, but you and I are not. We make mistakes, God does not. We are sinners, God is holy.—What is sin?—Sin is the transgression of God's command.—There is no sin. God is the author of all that is done. By the time we had got as far as this the train had come in, and the old man hastened to get his seat. Some of our readers may think it strange that any man in his senses should entertain such ideas; but this is Hinduism, the very essence of it. A man is reputed to have got out of darkness into marvellous light when he has ceased to make distinctions and knows himself to be God.

—SOME well-informed persons in Bombay are of opinion that one or two serious mistakes have been made in the legal management of the prosecution of the Salvationists in Bombay. We are told, for instance, that the law upon which the Prosecution relied to procure their conviction, was specially framed to bring the power of the State to bear upon persons that were seditiously disposed, and had no reference at all to religious ceremonies or beliefs; and that a reference to the discussions in Council that preceded the passing of the measure would show this conclusively. Furthermore we are told that the proper legal course to be pursued is not that which has been taken by the Police. An information against the parties supposed to be offending, should have been sworn to *before a magistrate*, and then it would have been competent for the magistrate to issue an order requiring them to cease from the obnoxious course. If this be the law, then the Police Commissioner of Bombay, like that of Calcutta in 1881, was acting *ultra vires* in ordering the Salvationists to disperse. The case has been appealed to the High Court, but whether on these grounds or not we know not. We trust that H. M.'s Justices will let us know what the law really is, and will undo what has been wrongly done.

—WE understand that a large meeting was held at Exeter Hall last Tuesday to protest against the action of the Bombay Police in the case of the Salvation Army.

—THE Ch. Miss. Society have felt compelled to sever their connexion with the Rev. Walter Dening, missionary at Hakodate, Japan, for the reason that he holds and has been for some time preaching 'conditional immortality.' Fully recognizing the good work done by him during his twelve years' service, they considered that his change of views with regard to the future of the lost, precluded them from retaining his services. An influential Committee has been formed at Cambridge, for the purpose of protesting against this action, and among the names of this Committee appears that of the distinguished and successful evangelist, W. Hay M. H. Aitken. Mr. Aitken has written a long letter to the *Word and Work*, not exactly in defence of the doctrine of Conditional Immortality, about which he does not seem definitely to have made up his mind, but against the position that those who hold this doctrine should be regarded as heterodox.

It is time that there should be an end of that pious horror which "orthodox" Christians, within my own knowledge, are constantly exhibiting whenever it is rumoured that "Such a person is unsound on the non-eternity question." We protest against being tabooed by our fellow-Christians as heretics, and treated as if we were dangerous persons, if, after long and laborious study, and much prayer for Divine guidance, we are constrained by inexorable logic to conclude that the balance of evidence in this controversy inclines decidedly in favour of "conditional immortality."

The *Word and Work* says:

We fail to comprehend a plea for *the tolerance of error*. If we believed, as some of Mr. Aitken's associates do, in the annihilation of the wicked, we would not tolerate the preaching of what he calls "*everlasting* torment." Believing as we do in eternal punishment, we cannot tolerate the preaching of annihilation. Not that in either case we would persecute the preachers. *But we could not honestly have fellowship with them.*

We have spoken formerly of the doctrine of "conditional immortality." We have reviewed the works of the principal writers who favor this scheme. We have freely stated our belief that there is no such thing taught in Scripture as the natural immortality of the soul, and that all are dependant upon God for continued existence as for life in the first instance. We believe that life in the Scripture specially signifies the life of God in the soul, and that the believer has life in Christ. But they who are without faith have existence; they are sentient and intelligent, and as such are to be punished in the world to come. We find no explicit statement in Scripture that they will cease to exist, be annihilated; that what they have of life will run out as a clock that has been wound up. This idea (it appears to us) is the offspring of a desire to escape the terrible thought that lost souls are to be tormented for ever. It is just possible that in the world to come, some things in the Bible relating to that world, may take on a different meaning from that which we now attach to them, just as certain things in the Old Testament concerning the Messianic times, have taken on a different meaning since the Day of Pentecost, than was previously attached to them. But our safest course is to construe all things by the light now given, and we have no right to teach as Scriptural what is simply of the nature of possibility and contingency in our own minds. We do not venture to be-cloud or be-little in any way the statement of our Lord that the wicked shall go away into everlasting punishment, and we doubt whether any one has formed an exaggerated estimate of the misery entailed by the rejection of God's mercy in Christ. We do not think Mr. Dening is justified in blaming the C. M. S. for their action; at the same time we see no reason why he should not continue

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to preach the Gospel to the Japanese, and to have the sympathy of Christians, unless indeed he should make a hobby of his doctrine and use it in a divisive way.

—Ardent advocates of the doctrine above referred to will please not understand what we have written as authorizing them to rush into *our* print with their views. We decline surrendering our scanty place to discussions that we cannot regard as profitable.

—We are glad that the C. M. S. Committee in England have resolved to instruct their missionaries in all lands not to encourage the adoption by Native converts of any new names in place of those by which they were previously known. "It is important" they say, "that their identity as well as nationality should be preserved."

—The story about Lord Congleton, republished by the *Dnyanodaya* this week, was declared on the authority of Lord Congleton himself about two years ago, to be entirely without foundation. *Si non e vera e ben trovata.* We often meet with stories illustrating some Christian truth which we think of transferring to our columns, but are arrested by the thought, this has been made up, is simply a piece of literary work.

—We received lately from a friend who was formerly in this country and has been for some years in England, a letter giving the glad news of the conversion of his children for whom of old he often asked prayer. It will perhaps be no trespass if we make a single extract regarding the second son. He had been awakened in Moody and Sankey's meetings, but did not find peace for some time.

"He was really very unhappy and went to his room, and asked the Lord to guide him, and give him words to write, which he did. 1. He wrote to the Secretary of the Hunt to which he belonged and requested him to take off his name. 2, He wrote to the Secy. of the Hunt Ball of which he was a steward, and requested him to get some one else in his place. 3, to a private individual refusing a dance. 4, to the Bank to take off his subscriptions to the Hunt. 5, to Tattersall's to give him a day to sell his hunters. After he had done this, peace came to him like a river, and the next day he came down beaming with love and joy and peace in believing, all praise be to our heavenly Father.

—We perceive that after the 10th of July next the P. and O. Company will resume their old line to Marseilles. Why should not the Postal department seize this opportunity of restoring the cheap rates on papers? The postage on the *Bombay Guardian* is 50 per cent more to England than it is to America! This is a monstrous anomaly, and it is high time it were made to cease. As far as this paper is concerned, the cost of postage is nearly equal to the subscription rates.

—The Rev. James Smith, Baptist Mission, Delhi, who came to India in 1840 left Bombay for England on Thursday, accompanied by Mrs. and Miss Smith. Mr. Smith has seen much fruit of his labour, of late years, among the Chamars, who have turned to the Lord in large numbers, and who show the heartiness with which they have received the Gospel, by supporting their own teachers.—The Rev. Mr. Gray of the U. P. Mission, Ajmere, left by the same steamer, on a visit to Scotland.

—Illustrative of the warning of Lord Wm. Bentinck regarding the effect of the Episcopate in India, quoted by our correspondent W. A. E. B., is the fact that Native agents of the S. P. G. have been known to proclaim vauntingly that their Society was *Sarkari*, connected with Government, and accordingly more worthy of confidence than other missionary societies.

—The Camp-meeting at Lanoli begins next Wednesday and will probably continue till the following Tuesday. Let all come that can, and come in a spirit of prayer, hungering and thristing after righteousness, and a rich blessing will doubtless be bestowed. There will be vernacular services as well as English.

NOTICES OF BOOKS AND REPORTS.

"Saw-Mill Science. By Stub Pen. Am. Baptist Publication Society. Some one has favoured us with this booklet, which is said to have been written by President Wayland. It attempts to show the absurdity of evolution by tracing the principle from the canoe up to the modern steam-ship. It is graphically written, though we fear our scientists are too far gone to be reached by arguments from analogy. Yet their own scheme is based upon the semblance of an analogy.

"S. W. O'Neill, S. S. J. E." [This is a memorial pamphlet containing a number of hymns written by the late 'Father' O'Neill. The first hymn is of four stanzas, each beginning, Where art thou, Lord? to which the first makes answer that he is not now, as once he was, in Palestine; the second acknowledges that he is in the word, but craves something more; the third recognizes him in the Sacrament, but is not yet satisfied; the fourth points to the mansions on high, and closes thus:

"Welcome then Death! thou herald of my Lord,
Revealing him so long unseen adored."

Another hymn thus begins:

"Wake up my soul! Rejoice, my heart!
To 'the' Altar I repair;
The call of love hath summoned me
To meet the Master there.

Long, long I pined to meet my Lord,
To find Him knew not where,
But blest be God! His holy Word
Hath sounded in my ear.

Fear not, to-day in Bethlehem
Is seen a wonder rare,
O hasten to the house of Bread
Thy Lord shall meet thee there.

To carnal eyes Thou showest not
Thy Form so bright and fair;
The faithful only can discern
The God that hideth there.

And so on, teaching that it is specially in the Lord's Supper that Christ is revealed. We do not thus read the New Testament. The great solicitude of the Apostles was to know Christ as revealed in the word by the Spirit. It is a mistake to suppose that the words "he was known of them in the breaking of bread" refer to the eucharist. It was the evening meal of the two disciples at Emmaus, and it was in the act of blessing or giving thanks that they knew their companion to be Jesus.

The Indian Jurist. 1st March, 1883. Vol. VII. No. 3. Madras. Here are 70 pp. quarto treating of manifold litigation in all the presidencies of India. There are long leaders on legal matters, such as Conspiracy, Jurisdiction in British Ships, Legal Practitioners' Act, &c. &c., full reports of recent law cases in India, Privy Council cases. The work is handsomely printed and is doubtless well fitted to be helpful to those who have the misfortune to be connected with the law. It may be had for Rs. 20 a year from the agent, Mr. J. Pemberton, Madras.

"Gossip about America and Europe, by Ram Chandra Bose, M. A." C. M. C. Press, Lucknow. Our readers are pretty well acquainted with the name of this gifted lecturer and author. The papers contained in this goodly volume of 474 pp. appeared last year in the *Bengal Magazine*, and were at the time repeatedly noticed by us. We enriched our own columns with copious extracts from them, showing the impressions made upon the mind of the educated Indian by men, women, places and things in America. Mr. Bose is a genuine patriot, notwithstanding that he finds much to condemn in India and much to praise in other lands; his aspirations are for the highest welfare and truest emancipation of this country. He is very independent in the formation of his opinions, and delights to give proof of it; and he takes good care to show that he is no missionary leading-strings. We are not prepared to accept his judgments of all things, though quite willing that he should state them as he does without reserve. This book ought to be read by the young men of this country; it ought to have a large circulation; it gives a great deal of important information that is not commonly available. Indians want to see Europe and America through their own eyes, and not through those of Englishmen and Americans; and here they have an excellent opportunity of doing so.

"The Voice of India." February, 1883. This second number has about ten pages of Selections from Indian papers regarding Mr. Ilbert's Bill; six on Self-Government; the remaining half embraces a variety of topics. Summaries are given from the purely Marathi papers.

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SATURDAY, MARCH 17, 1883.

A FUTURE PROBATION.

A good many please themselves in this day by supposing that there will be another period of probation after death. This idea is not based upon any thing that Scripture says, but rather upon what it does not say. Rather do we apprehend that it is simply based on their own wish that it may be so. And they who cherish the idea of a future probation, flatter themselves and others with the supposition that it will be a good deal easier than the present one, that is, that men will be much more disposed to submit to God and enter his paths than they now are. The way of life is now a narrow way and the entrance strait and difficult, and a vast amount of self-denial and decision and perseverance are needed that a man may separate himself from the world and identify himself with the cause of God. By

the supposition, man will be placed in the world to come in circumstances more favourable to his acquiescence with God's requirements. The ties that bind him to self and irreligion will there be wonderfully loosened, and the attractions of religion will there be all but irresistible, and so a vast number of people who would otherwise have perished, will be saved. Then there is the vast number of people who die without having heard of the Gospel; why should they not have the chance of hearing of it? Because the church has been unfaithful and not made them acquainted with the way of life, is it fitting that they should perish? Why should the failure of these involve the perdition of those? We are told that God willeth not that any should perish, but that all should be saved and come to the knowledge of the truth; may we not expect that this gracious will of his will follow them beyond the bounds of this world where they have been so wrongly dealt with?

We will admit at once that this supposition is much more reasonable when applied to those who have not heard the Gospel (and who constitute the great majority of those who have dwelt upon the earth.) We heartily believe that God willeth not that any should perish, and that man can only perish by clinging to an adverse will. It is very pleasant to think that those who have come short of everlasting life in this earthly scene, will be taken to some ante-chamber of heaven and there induced to fall in with God's purposes and enter the kingdom of heaven. This is a very practical question; it is pleasant, but it may be dangerous; it may have an influence upon us directly opposite to that which the Scriptures of God exercise; and if that is the case there is reason to believe that it is not from the Author of revelation.

The tendency of such a supposition is (1) to make men more careless with regard to their own salvation, and (2) more careless with regard to the salvation of others. Its tendency then is directly opposed to the most conspicuous tendency of the Scriptures. From beginning to end the Scriptures speak as though it were *now or never* with men. It even takes us into the world to come, permitting us to follow Dives and Lazarus and many others, and all goes to show that their future is determined by the present. Now is the day of salvation. The night cometh when no man can work. It is appointed unto men once to die and after that the judgment. We must all appear before the judgment-seat of Christ to give an account of the deeds done in the body.

Probation means trial. Man's trial as regards his character is over. All have sinned and come short of the glory of God. Some have sinned against the law of nature written in their hearts, and some against the revealed law, but all have sinned and all are condemned. The scheme of salvation is for the condemned. The righteous need not salvation. The Gospel which is the offer of pardon takes for granted that the first probation is over and that all have been found guilty. The Queen's offer of pardon is to those who have been adjudged guilty and are in prison under sentence of death. The question is, if men will receive the Gospel offer and lay hold of eternal life. The neglect to do so is an immense aggravation of the condemnation under which they are. With regard to those who hear it not, or hear it not faithfully preached, there is not this aggravation, and they are condemned simply for having refused to serve the true God. Responsibility is according to light. We know that the Judge of all the earth will do right, and the revelation that we have of his character shows that he will do all for the recovery of his creatures that can be done without impairing that on which the stability of the universe depends, his authority. We hope to return to this subject next week.

APOCALYPTIC SKETCHES. LVIII.

WRITE, Blessed are they who are called unto the marriage-supper of the Lamb. And he saith unto me, These are the true sayings of God. Rev. xix. 9.

In one of the parables of our Lord the kingdom of heaven is likened to a marriage supper prepared by a certain king for his son. On another occasion, as Jesus was the guest of one of the chief Pharisees, one of the company exclaimed, Blessed is he that shall eat bread in the kingdom of God. Then our Lord spoke a parable of one that prepared a great supper, but the invited all asked to be excused, having other occupations more congenial. Blessed are they whose senses are exercised to hear the voice that bids them come to the banquet of life, to desire above all things to be there, to come whatever obstacles forbid, to put on the wedding garment, and whose happiness it is to hear the voice of the bridegroom. The parable of the ten virgins draws to its fulfilment when the approach of the bridegroom is announced. When the bride, the church of Christ, hath made herself ready, then the bridegroom is ready to appear in his glory. His glory is in redemption; when his people are most effectually redeemed from all trace of iniquity, then his glory is most conspicuous. His throne comes into view just in the measure that his people get faith to walk as he walked. The manifestation of the Son of God is virtually connected with the manifestation of the sons of God. It is as a Saviour that Christ seeks to be glorified; accordingly it is in his saints, his holy ones, redeemed from all iniquity and from self, that he comes to be glorified, and to be admired in all them that believe. "As thou, Father, art in me, and I in thee, that they also may be made perfect in one, perfect in us, that the world may believe that thou hast sent me." When the faith of God's people will rise to the height of this great argument, men will begin to apprehend Christ on the throne.

When a man sends out invitations to the marriage of his son, he authenticates them by his own signature. So here, the prophet is commanded to write, Blessed are they who are called unto the marriage-supper of the Lamb; the invitations are then authenticated in these words. These are the time sayings of God. In that day the believer will know that all the sayings of God are truth itself, and he will be astonished beyond measure that promises at which he once looked so coldly have been empowered to take him to the third heaven.

"And I fell at his feet to worship him," How glorious must this angel have been. In the first chapter the Son of man is disclosed in glory so ineffable that the apostle John, the beloved disciple, fell at his feet as one dead. When the glory of the Lord appears, the last remains of self die out, making way for the life of Christ. The glory revealed on the Mt. of Transfiguration had not this effect; it left the disciples still too much at the mercy of sin; only at the cross did they get their eyes anointed with eye-salve to see the mysteries of the kingdom of God. We must learn the last lesson of the book of depravity, before we can spell the magical words of heaven and see the new creation rise about us. The whole earth is full of the glory of God to the seraphim, because their disilluded eyes see things as they are. This angel, one of the seven last-commissioned, is suddenly seen to be invested with the very glory of Christ, and hearing him speak of his own words as the words of God, John concludes that this is the Son of God himself, and falls at his feet adoringly.

"And he said unto me, See thou do it not: I am thy fellow-servant and of thy brethren that have the testimony of Jesus; worship God: for the testimony of Jesus is the spirit of prophecy." 10. In this marvellous passage we have a golden key of the future, and may well dismiss those castles in the air of unfulfilled prophecy which our uncommissioned fancies have been so diligently bodying forth of late years. This angel, one of the seven last, doubtless the last of the seven, the very angel that poured out the vial on Babylon, is here declared to be a believer, one of those who have the testimony of Jesus, who witness for him because they have experienced his redeeming power. We hear him speaking again, still more emphatically, in Ch. xxii. "One of those who keep the sayings of this book" of the Apocalypse. We remember now that saying of Christ, The glory which thou hast given me I have given them. I am glorified in them. See Rom. viii. 19; "The glory which *shall* be revealed in us."

How this all-important utterance disposes of the claims of those churches in which believers are encouraged to fall at the feet of a priest. Woe unto those who give and unto those who receive such homage. The passage shows us unequivocally that the glory of God will be seen upon his people. In this vision of a messenger of God, John sees what is meant by the bride made ready; see Ephes. v. 27. sees the New Jerusalem come down from God out of heaven, ch. xxi; sees the fulfilment of Isaiah lx. and other prophecies of the latter day glory. See Rev. iii. 12 and similar promises in Rev. ii and iii.

"The testimony of Jesus is the spirit of prophecy." Believers have the testimony of Jesus. The presence of the Spirit of God in the believer is the testimony of heaven to the fact that Jesus has all power in heaven and in earth. They that are filled with the Spirit and in whom the fruit of the Spirit is fully formed, are the bride of Christ, and their appearance in glory is the token that the marriage supper of the Lamb is come.

REMINISCENCES. CCX.

EXTRACTS from Note-book, Bombay, 1849.

March 7. Kings 19, 11 and 12. God reproves Elijah for his despondency by showing him what a mighty weapon was in his hand. He exhibits successively the glorious power of the wind, earthquake, and fire, and then declares that the word of God is immeasurably more

potent than all these. Whoever has this two-edged sword in his hand has no right to despond.

Dan. 10, 13. "But the Prince of the kingdom of Persia withstood me 21 days." Here we see how mighty a work is prayer. From the first day that Daniel had given himself to prayer, his prayer had been heard. But the answer was hindered by the opposition of spiritual wickedness in high places. If we do not realize that there is this tremendous opposition at the throne of grace, that beings only inferior in power to God himself are there to do battle with us we shall not accomplish any great thing. It is a most solemn and awful business to attempt to get any great blessing out of the hand of God, though that pierced hand be held out lovingly towards us. During these 3 weeks Satan doubtless made many attempts to dissuade Daniel from going on with his prayer, suggesting that it was not agreeable to God, that it was not worth seeking, that the present moment was not a suitable one, &c. &c &c. Daniel perhaps was at times very near crediting these insinuations, very near being overcome;—but the Lord strengthened him and he triumphed.

March 8. Dan. 10, 13. "But lo, Michael, one of the chief princes, came to help me." It is evidently the Lord Jesus that is speaking; but who can help him? *Is his* power insufficient and can any one else eke it out and make it sufficient? Faith is the only ally needed by the Lord Jesus Christ. He could not do many mighty works in Nazareth, becauee of their unbelief. The meaning of Michael, is "who like God," and what but this is the language of faith? It was the *faith* of Daniel that enabled the Lord Jesus to come to Daniel. "There is none that holdeth with me in these things, but Michael your prince." Here he gives Michael a sort of equality with himself; "all things are possible to him that believeth." "Michael the great prince, which standeth for the children of thy people,—at that time shall he stand up." In the latter days, faith will be again developed in the church, the necessary condition of the manifestation of Christ. See Rev. 12, 7 and 11.

Ephes. 6, 11. "Put on the whole armour of God, that ye may be able to stand." We have no promise that we shall stand and triumph, if we take not God's whole armour. If the apostles had on that whole armour and no more, it is very certain that we have it not all on. "Your feet shod with the preparation of the gospel of peace." Their preparation of that gospel, was the miracles they wrought, by which men were prepared to hear the gospal. Their sword of the Spirit was a different thing from ours, for we neglect half the commands and half the promises. How absurd for us to enter into conflict with beings whose power comes next to that of Christ, if we have not on the whole armour of God.

2 Peter 1, 19. "Until the day dawn and the daystar arise in your hearts." This daystar must be faith. When this springs up within us, we may be sure that it is the harbinger of the day of Christ. Christ says Rev. 2, 28, "And I will give him the morning star." If I err not Christ has given the morning star, and the day is just about to dawn; it will be when and where he will. He says Rev. 23, 16. "I am the bright and morning star." Christ is by faith revealed in the heart, before he is revealed abroad. For he is also the sun of righteousness. Rev. 15, 5. "Gotten the victory over the beast and over his image and over his mark, and over the number of his name." Antichrist in its greatest embodiment is the Romish Church. But there is something of antichrist in the Protestant church, especially in churches connected with the state. And there is something, though less, in the dissenting churches. And there is something, though still less, in the very purest portions, the most advanced Christians among these. And I think the text indicates that there is to be a body of Christians separated from these, a fourth secession so to speak *creme de la creme* who shall glorify God in these latter days.

14. 15. "Come out of the temple." The temple represents the Christian church—for there is no temple in heaven. The angel testifies that there is a condition of things in the church, namely a desire of faith and prayerfulness and consecration, that authorizes the reaping of the world. Chap. xi. "Two witnesses." Who are these? Christ says, Jno 15, 26 and 27. "The *Comforter* shall testify of me. And *ye* also shall bear witness of me." Here we have the two witnesses, I think. There is no church of Christ without the Holy Ghost; and no Holy Ghost without a church of Christ. He was to abide with her forever. Paul says: The Spirit itself beareth witness with (not to, but together with, in addition to) our spirit, that we are the children of God. The two witnesses are represented throughout as united in all they do, —what one does the other does. When the one becomes extinct the other does.—When one revives, the other does. When one ascends to heaven—(that is, is greatly glorified, and invested with power from on high), the other does. Acts 5, 32. "We are his witnesses of these things; and *so is* also the Holy Ghost, whom God hath given to them that obey him."

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

SIR,—"Say ye to the righteous that it shall be well with him" persecution and imprisonment notwithstanding. (Isaiah III.) The case *in re* the salvationists somewhat illustrates the principle on which the Highlander is said to act "A word and a blow—but the blow first." Major Tucker and others were first fined and then warned—then imprisoned. The word of warning, instead of being given with magisterial authority in the first instance, is to be found sandwiched between two punitive judgments by the man who sentenced Edwards! The case was altogether one in which the exercise of a very high degree of moral courage was required to adjudicate after a manner contrary to that in which it has already been decided. If the great Enemy of God and of man can misquote Scripture he can surely twist the law of the land. He can handle the Penal Code deceitfully and wrest the criminal Procedure Code to the destruction of the rights and privileges of God's people. He can take some section, ignore the context, rebel against the dominion of sober reason and common sense, and to use a borrowed simile, torture it and make it shriek out some meaning foreign to the purpose for which it was framed. It would appear that the opinion is a correct one:—It is not English law but English justice that is the panacea for India. Partiality is manifest in the whole of the proceedings in reference to the salvationist movement in this city. Justice cannot be said to exist coordinately with measures which, in matters of conscience and religion, involve the direct violation of the principle of neutrality, the general definition of which has been laid down by so great and good a statesman as Sir Charles Trevelyan:—"My view of toleration is this, that toleration is founded on *perfectly* equal treatment. The *essence* of toleration is equality." He also said "I hear that a disposition exists to go from the extreme of *excessive timidity* to that of *over confidence*; and I have therefore called attention to the great importance of maintaining the fundamental principle of our Govt. in India, which is that of *complete* religious neutrality." The excessive timidity is visible in the prosecution of the Salvationists unless there is a worse reason to be assigned for the mock trial. The over-confidence is to be traced in such measures as the extension of the episcopacy. Here is the opinion of the statesman who had the strong moral courage to put his foot down on such monstrosities as suttee, infanticide and the meriah sacrifices:—"The extension of the episcopacy was not without objection as involving the great principle of neutrality. Known as this great dignitary is to derive his office from the Crown and bearing always the rank and character of one of the highest officers of the State; it is difficult for the public to see him in his other capacity of head and patron of the Church Missionaries, without having the suspicion that the Government must have some connection with and interest in their proceedings. We may rely with confidence on the exercise of the greatest caution in this respect on the part of our excellent diocesan but that caution is now and will always be particularly called for. Being as anxious as any of these excellent persons for the diffusion of Christianity through all countries, but knowing better than they do the ground we stand upon, my humble advices to them is to rely exclusively upon the humble, pious and learned missionary. His labours, divested of all human power, create no distrust." The Salvationists are, to all intents and purposes, missionaries. They are humble pious and wise unto salvation; they are not in the pay of the State but get the sinews of war, in part, from the very people to whom they have come to minister.—Lord William Bentinck was a true Statesman who, with liberal English ideas had the advantage of practical Indian experience and he put down even at the risk of a terrible national rebellion the brutal practices that once obtained in this country in the name of religion, but he was just the wise administrator who knew how to draw the fine line between his duty as a ruler "to forbid *mala in se* such as murder, suicide and the like, and those *mala prohibita* which rest on customs."

This is perhaps the place to state an instance in which the executive set itself above statutory law. A certein Governor of Bombay caused to be arrested a man by the name of Luximon Dejah by having recourse to what the Chief Justice called a "transparent device" in making a Mofussil judge put his official seal to a warrant for the detention of one against whom no complaint was pending in his Court. It is related that when the Governor resisted by an armed force the execution of the Queen's Writ, it only remained to pull the telegraphic wires to obtain an *ex post facto* law which at the same time deprived the natives resident within the jurisdiction of any of the Supreme Courts of the protection and rights which they had hitherto enjoyed! A barrister writing on this subject remarked that arbitrary illegality, in times of trouble, is reckoned independent vigour, but it is in such times that liberty too often receives its deadliest wounds; that in India we have so little liberty that we may well be jealous of its preservation; that the only observations in respect to the above case which were made by the lawyers fell from the Chief Justice who introduced a proviso for the exemption of the British subject from the operations of the law, not on first principles, but out of deference to popular clamour and apprehension of what might be said in Parliament.

The sorry treatment which the ladies concerned received is worthy of notice. The taking them into custody at all was at least undignified. Their subsequent release shows both consideration and wisdom on the part of the prosecution. Let us have no more of this gross solecism in good manners in our relations with the ladies, European or native. The age of chivalry has not yet past. The atrocities of 1857-58 on helpless European women and children might not have been quite so aggravated if the British authorities had been more courteous to the ladies. After the confiscation of the property of the king of Oude, the princesses, notwithstanding the protest of the queen-mother, were turned out of

their palace at Chattur Manzul, and their personal belongings were cast into the street by officials acting under the orders of the British Commissioner. Surely this was too harsh treatment! Subsequent to the annexation of the Kingdom of Nagpore, the story is told that the ladies of the Rajas were brought under the hammer as also their very wearing apparel and the scene called forth exclamations of "Appah, Appah" from the natives who witnessed such meanness. To make prisoners of innocent ladies partakes of the nature of a climax especially in this boasted 19th century.

I would in conclusion add that in writing as I have done I am indebted to "Topics for Indian Statesman" the author of which has dealt, in more than a superficial way, with problems that have taxed the minds of the greatest of Indian administrators.

Yours respectfully,
14/3/83. W. A. E. B.

(Continued.)

Dear Sir,—The *highest perfection* which man can attain, while the soul dwells in this body, does not exclude ignorance, error, mistakes, and a thousand other infirmities. From erroneous judgements, improper expressions and actions frequently emanate.—I may misjudge a person by thinking more or less highly of him than I ought; and this error may not only cause something wrong in my behaviour towards him but it may have a still deeper effect and occasion something wrong in my feelings, in my affection. From some mistaken apprehension I may love or esteem him more or less than I ought. Nor can I be freed from this tendency to error as long as I remain in this corruptible body. "Love is the fulfiling of the law." This is now the "Perfect Law" for *fallen man*. But even against this, through the weakness of our present understanding, we are liable to transgress. Hence the need of the blood of atonement for every man, ere he can come in the presence of God.

The question then arises, what is the perfection which man is capable of attaining while *in the corruptible* body? It is embodied as far as we understand in one single command. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." This we believe *is* the sum of Christian *perfection*. It is the total of the whole. That little word Love takes in all, means all and fulfils all. "Love *is* the fulfiling of the Law. It comprehends joy, peace, long-suffering, gentleness, goodness, meekness, temperance, and all the other *fruits of the Spirit*.

To be sanctified is to be devoted to God. To have our hearts, minds and lives 'pure and clean.' 'To live a *holy life*.' To be a true believer. God to be the first and last, the all and in all. Whatever we do, think or say at all times to *be all* to the glory of God. To be consecrated to him, He being our very life, the beginning and the end: to live to him, to trust him, and LOVE *him with all our heart, all the days of our life*.

> "But ye beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the Love of God, looking for the mercy of our Lord Jesus Christ unto eternal life—Jude. 20-21.
>
> If these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.—2. Pet. 1-8.

H. A. G.

Bombay.

(To be Continued.)

NOTICE.

Baptist Chapel, (Byculla Road Bridge) It is expected that the Rev. W. Cray, Medical Missionary, from Delhi will supply the pulpit for a few weeks, beginning from Sunday, the 18th instant. Hours of service: Sunday—11 a. m. and 6 p. m.; Wednesday—7-30 p. m.

Epitome of News.

Saturday, March 10.

—Ulster and Munster—The *Belfast Witness* concludes an article contrasting the state of affairs in the North and South of Ireland with the following: "Why all this difference between neighbors, living on the same island, under the same Government, with the same rights to exercise, and wrongs to groan under? Ignorance has, no doubt, much to do with it. But whence the ignorance? Race can be but a feeble factor in the case, for the Scottish highlander is a Celt as well as the Munsterman, yet the one is as great a model of industry and loyalty as the other of misery and rebellion. We have seen no solution of the problem which can supersede the old one. Ulster has the Bible—Munster has not. Wherever the blessed Book comes, it brings with it righteousness, and 'righteousness exalteth a nation.' Wherever it is shut out, or a ban placed upon it, the light that is in man is but darkness. Scotland and Ulster have been made what they are, under God, by the pure Christianity which the Reformation gave them. May the time soon come when the other three provinces of our country will have it also! Let us labor and pray for the dawn of that bright morning."

—The movement for the restoration of the Death Penalty is making great progress in Switzerland. On November 1st the inhabitants of the canton of Luzerne adopted the new constitution by 8,887 against 1,013 votes, the fifth article of which declares: "Capital Punishment shall be reëstablished, and for its application a law shall be enacted." Its introduction was also decreed in the great council of St, Gall, on December 3rd, by 100 against 47 votes: and in the canton of Zurich about 7,000 votes have been already obtained (on lists) to the same end.

—*Times of India:* "The recent case of a sepoy of the 16th Regiment N. I. running amuck at Poona, and firing away fourteen of the twenty rounds of ball ammunition in his possession, with intent to murder a number of persons, including his commanding officer, suggests one or two very obvious reflections. We do not quote this case because there is anything peculiar about it, but because it has attracted a good deal of attention, and because the fact that a sepoy can fire fourteen times at his officers and others, before he is stopped, is one that is not pleasant to reflect on. It is of course perfectly plain that if he had not his ball ammunition temptingly to hand he could not thus fire it away, and murder any one he chanced to meet, with cynical indifference to race, age, or sex. And that being the case, why should he be allowed to have his ammunition about him? What useful purpose is gained by making every sepoy and every British soldier carry twenty rounds of ball ammunition in his pouch?"

How long will it be necessary to ask these questions?

—The *Indian Daily News* regrets to hear that Lord Charles Beresford has shared his brother's ill-luck, and broken his collar-bone out pig-sticking, off the same horse that brought Lord William to grief.

—*Times of India*: Ahmedabad: During the past week a carpenter having embraced Mahomedanism, his father made his image and burnt it as if his son was dead. He also performed the twelfth day ceremony called *Burma*. These proceedings have caused much excitement amongst the Hindoos.

—The *Bombay Gazette* mentions the death of Dr. R. S. Reid, formerly in the Government Educational Department, Bombay, and that of his Sister, widow of the late professor Hughlings. They died at Rome, within a day or two of each other.

—Same: A Pathan fakir, from Ajmere, named Syed Noor Mahomed Noor, apparently about 60 years of age, on Thursday night last stabbed four persons, three Mahomedans and a Marwarree with a long sheath knife, near the Khurruck Mahomedan mosque, Boozwarree Mohla, in the Zacariah road. One man was killed on the spot, and two have died since. Two of the men whom he stabbed—named Hajee Burkoordad, aged about 80 years, and Hajee Khair Mahomed Lookhman, aged 40 years—died after admission into the J. J. Hospital. The young man died during the night, and the old man succumbed yesterday. The third Mahomedan who was stabbed, Nubeebux Oomerdeen, aged 35 years, is still under treatment at the J. J. Hospital. The murderer met the fourth man, a Marwarree, named Hookma Dheera, aged 50 years, while rushing out of the musjid above mentioned and stabbed him on the left breast. The unfortunate man fell to the ground, and expired almost immediately. After this, the murderer was prevented from doing further mischief by being knocked down with a blow on the head inflicted by a man named Bunnakhan Rajakhan, with a square piece of teak timber; and he was thereupon secured. He was taken to the J. J. Hospital, where the wound on his forehead was dressed, and was detained there for the night under a strong guard of policemen.

The murderer had been lying down in the verandah of a mosque and got angry because he was ordered away.

Monday, March 12.

—On Saturday last Dr. Blaney held an inquest at the Goculdas Tejpal Hospital on the body of a Parsee named Muncherjee Nowrojee Katruck, aged fifty-five years. It appeared from the evidence that the deceased had been employed in the service of Messrs. King, King and Co. for the last twelve years as a bill collector on a monthly salary of Rs. 35 and was always entrusted with large sums of money, as much as three or four lakhs of rupees being placed in his hands at one time. On Thursday afternoon Mr. King gave seven currency notes of Rs. 1,000 each to the deceased to have them exchanged for smaller notes at the Paper Currency Office. The deceased got the notes exchanged, but as he did not return to the office, Mr. King at 4 o'clock reported the matter to the police. The defaulter surrendered himself that same evening. He died in hospital, Saturday, 3 a. m. from the effects of poison taken by himself. The money has not been recovered.

—*Times of India*: At the meeting of railway employés at Jubbulpore, which we report elsewhere, Mr. Duffil referred to an experience very much to the point, if it be true. He was at Lucknow during the visit of the Viceroy. He expressed his surprise at the complete absence of the beggars who generally infest the Lucknow streets, but learnt that they were all being housed and fed outside the city limits in order that they might not obtrude themselves on the Viceroy's notice. "It is in this way," adds Mr. Duffil, "that the Viceroy sees India."

—*Bombay Gazette*; Calcutta, 11: The Bijni Rajah committed suicide at ten o'clock last Friday night under the following circumstances. The Rajah appears to have been much enamoured of a Parsee girl belonging to a family of repute in Bombay. The girl rejected the advances of the Rajah, who was married. When His Highness of Bijni heart that she was shortly to be married, he took the announcement to heart, and kept his room for two days crying and drinking. On Friday night he cut his throat at his residence in Theatre-road.

At the convocation of the Calcutta University yesterday, two Hindu lady graduates of

the Bethune Female School received their academical robes as Bachelors of Art. This is the first instance of the kind in India, to which fact the Vice-Chancellor made special allusion in his address.

Tuesday, March 13.

—*Times of India*; Nagpore, 12: Dr. Evers, Civil Surgeon, Wurdha, has been stabbed thrice in the back by his servant. Dr. Evers lies in a precarious state.

—Same: Yesterday at the High Court Mr. Justice Scott heard a suit in which Mrs. Annie Palmer sued for a divorce from her husband, Mr. Hastings John Palmer, the Mint Master at Hyderabad, Deccan, and formerly Conservator of Forests in the Nizam's Dominions, on the grounds of cruelty and adultery. The petitioner stated that she was married to the respondent on the 28th June, 1877, at St. Paul's Church, Covent Garden, and that a few days after the marriage he began to ill treat her. They left for India in the July following, and on one occasion, while on their way out, the respondent attempted to throw her out of a port-hole of the steamer in which they were travelling. On another occasion, after their arrival at Hyderabad, he ran after her with a large dagger. Subsequently she left for England, and returned to India only at her husband's earnest request. On the way out, she received information that he had been leading a dissolute life at Hyderabad, and had been unfaithful to her, and on the information being substantiated she refused to further cohabit with him. The respondent did not appear, but in his written statement he denied the several allegations of cruelty, and left the allegation of adultery unanswered.

—Vice-Admiral Gore Jones took part in a discussion on Madagascar at the Society of Arts last month. He described at length his visit in the Euryalus to the capital of the island, styling the Queen a good woman in every respect and her prime minister the most remarkable man he had ever met with. The impression left on Admiral Gore Jones's mind was that "the Malagasy upper classes were, to all intents and purposes, a governing class, and that if they were left to themselves, they would gradually bring the whole island to embrace Christianity; they would bring about the total abolition of slavery (because the domestic slave was really a slave more in name than in fact), and the result would be one of the most extraordinary islands that had ever been seen in the world, where a coloured race would show themselves possessed of all capabilities necessary for the development and governing of their country. He regretted that they had, by recent events (with which those present were, no doubt, familiar), been interrupted in their onward progress; and he hoped the passing state of affairs in France would improve matters, and that in England they would do all they could to assist Madagascar as an independent nation."

—A soldier, private F. Smith, of the Devonshire Regiment, stationed at Jullundur, has just committed suicide by shooting himself. No cause is assignable except drink.

—*Bombay Gazette*: We think a word of thanks is due to the operators of the Government Telegraph Department, to whose skill and care was due the transmission of the full report of the meeting of the Supreme Legislative Council which appeared in our columns yesterday. The transmitted words of this "message" numbered 13,829, which, with some 500 words of other telegrams sent us at the same time must have involved severe and continuous labour at both ends of the wire. The task was performed with an absence of confusion or material error reflecting great credit on the operators. The telegraphic report, covering eght columns, is by far the most considerable achievement in the way of journalistic "wiring" ever accomplished in India.

—Speaking of the letter signed by the Bishops who lately met in Conference at Calcutta, the *Indian Witness* says: It is a gospel of the Church. It is a plea for unity on the part of men who refuse to take a step, or lift a finger, or make a concession, for the sake of unity. They will not admit their fellow-Christians to preach in their pulpits; they will not accept the humblest service of religion at their hands; they will not permit them even to be buried in ground over which one of their number may have said a prayer; and yet they mourn over the separation which keeps all from becoming one. They profess to have found a basis of union. It is simply for all to become narrow as themselves. Those who know no dividing lines, who love all whom Christ loves, and hold fellowship with all on equal terms, are to trample on their charity, to cast off the associations of years, to discard the people of God by whom they were led to Christ, and to adopt a narrow, unscriptural basis of union, on the authority of a myth and for the sake of a phantom. No, venerable Father and Brethren, we are not ready for this kind of union. We ore not eager for the kind of union which draws lines of separation among the graves of the dead, which makes it impossible for us to sit down at the Lord's table with Charles H. Spurgeon or Willam Arthur, and which insists on our disowning the men of God to whom we owe all we are as Christians.

—*Record*; Rome, Feb. 3: On the evening of Thursday, the 25th January, the first service was held by Count Campello in the mission-room lately engaged in the Via Farini. The small congregation, which numbered many Italians, joined most heartily in the service. Count Campello preached, taking for his subject the life of St. Paul in Rome. Service will in future be regularly held in this room every Sunday afternoon. The service last Sunday, the 28th January, was very encouraging. A Soldier who had joined the congregation asked if he might bring others, as he knew several who would be glad to attend such a service.

The work amongst the soldiers in Rome is very remarkable, and is due, under God's blessing, to the untiring energy and zeal of Signor Capellini, who for ten years has laboured amongst them. In spite of the regiments being changed nearly every year, and of his having to begin anew and go over the old ground of doubts and difficulties, his mission-room in the Via delle Coppelle is full to overflowing every Sunday and Thursday evening. Besides holding these services, Signor Capellini invites the soldiers to his house, where he holds classes for them on subjects likely to interest them. He places his library at their disposal, and makes himself in every sense the soldier's friend. The good he does is incalculable, for the influence of his work is spread far and wide through the length and breadth of Italy.

Another "Sala Evangelica," capable of holding 300 persons, has recently been opened in "Trastevere," by Mr. Wall, the Baptist minister in Rome. Signor Gavazzi preached a very earnest sermon on this occasion to a large congregation. The people flock to hear him, as his eloquent and convincing words touch their hearts; they remember his patriotism when "United Italy," with Rome as her capital, seemed a dream, and they honour Signor Gavazzi as of the few surviving "Veterani" of the Italian revolution. This Sala Evangelica" is the fourth that Mr. Wall has opened in Rome.

Wednesday March 14.

—A Pathan, male-driver to the Mountain Battery at Khandala, has been sentenced to death for murdernig the havildar major of a Native regiment.

—The Free Church Institution, Nagpore, had been affiliated to the Calcutta University up to the First Arts Standard.

—A decree for the dissolution of the marriage of Mr. and Mrs. Palmer was given yesterday.

—*Times of India*: The annual meeting of the Indo-British Institution was held yesterday evening under the presidency of H. E. the Governor. Mr. Justice West moved the adoption of the report, and in doing so expressed a hope that the scheme for the removal of the school to some more suitable site might be carried out, as it was important that the children should be properly housed. He expressed gratification at the fact that the Government had adopted the policy of paying for the maintenance of one or two destitute scholars in the institution; and referred in commendatory terms to the scheme recently started for the establishment of an Anglo-Indian and Eurasian Association, observing that every community was the stronger for organization The Bishop of Bombay, in seconding the motion announced that Government had agreed to make a grant-in-aid towards the institution. H. E. the Governer, in the course of a brief address, referred to the claims which the institution had upon the public sympathy, and suggested that instead of spending money upon improving the present school building, the committee should endeavour to remove the institution to a new site, where workshops could be provided for the purpose of imparting technical instruction to the boys.

—Mr. W. W. Hunter on the jurisdiction bill: I agree with the opponents of the measure that there is a body of personal-law peculiar to European British subjects in this country—a law which accords to them certain highly-prized exemptions and privileges. I agree that there is likewise a personal law peculiar to certain classes of our native subjects—a law which is equally valued by them. I agree that as we have respected the exemptions and privileges secured to our native subjects by their personal law, so we are bound to respect the exemptions and privileges enjoyed by European British subjects under their personal law. I am prepared to go farther, and to maintain that, in the early days of English rule in India, the personal laws of the various classes formed the main body of law administered in our courts. The history of Anglo-Indian legislation is tha history of the absorption of these personal laws peculiar to classes, into a common system of law applicable to all. By this process of absorption, the personal law of each class has been gradually but steadily curtailed. It is this process of absorption which supplied what the Marquis of Wellesley termed the "active principle of continual revision," that struck him as the salient feature of the Bengal Regulations in 1805. During the last 80 years the process has gone on at an accelerated pace, until the special privileges now left to the natives of this country, and the peculiar exemptions still claimed by European British subjects residing within it, are a mere fragment of the privileges and exemptions which those classes severally enjoyed when Lord Wellesley delivered his discourse. At each important stage in the process there has been an outcry from the class whose personal law it has curtailed. Indeed, no class of men can be expected to part with their special privileges without opposition.

—The report of the debate on the above Bill fills 22½ columns of the *Times of India*.

—A European merchant at Mandalay issaid to have made a good hit by the importation of two cases containing a thousand glass Gaudamas. They cost about eighteen-pence a piece landed in Mandalay, and were bought wholesale by a native of India at Rs. 8 each. The European manufacturer, however, whilst he had carefully imitated the rough workmanship and large hands peculiar to the native idol, had made a mistake by giving "The Light of Asia" blue eyes. This necessitated some alteration which the astute native was equal to, and he also after some improvements managed to make a good profit on his bargain by retailing the figures to the Burmese up-country as having been manufactured by Brahmins at Benares!

—Judgment has been given in the trial at Tantah of the murderers of Professor Palmer and his party. Five men are to be executed, three for having actually committed the murder with their own hands, two Sheiks for having superintended it. One man is condemned to fifteen years' imprisonment, one to ten years', four to three years', and the Governor of Nakl to one year's imprisonment and dismissal from service. Five others have been condemned to be executed when brought in from the desert, on evidence already produced.

Thursday, March 15.

—*Ch. Miss. Intelligencer*: Further news has been received of Mr. Hannington and his party in Central Africa. On Oct. 16th, Mr. Hannington, Mr. Stokes, Mr. Ashe, Mr. Gordon, and Mr. Wise, left Uyui for Urambo, it having been determined to try and obtain a new route to the Lake through Mirambo's country. Mr. Copplestone accompanied them, because he is well known to that potent chief. They reached Urambo on the 22nd, and Messrs. Stokes and Copplestone, who conducted the negotiation, found Mirambo very favourably disposed. He gave them a head-man to take them on safely to a village belonging to him at the south end of the Lake; and on the 26th they started, and proceeded fifteen miles northward to a village called Kwandi, from whence, on that day, the latest letters are dated.

Mr. Hannington had to be carried most of the way; and indeed his going on at all seems to have been against the advice of his brethren. But his sense of solemn trust committed to him, and of the need of his setting before his brethren an example of unflinching courage, led him, after much prayer, to decide on going forward, putting himself wholly in the Lord's hands. The resumed journey, after six weeks in bed at Uyui, seems to have done him some little good, and he was rather better when the mail left. We hope all our friends will continue to remember him and the rest of the party in prayer.

—Gungadin, who ran amuck at Poona the other day, has died of injuries then received.

—*Times of India*: The nature of Fenianism is well exemplified in a communication addressed by a Fenian to the *Irish World*, a rabid Fenian journal printed in New Work. After pointing out that, were six hundred millions of pounds sterling worth of English property systematically destroyed every year, Englishmen would be brought to their senses as regards the advisability of keeping Ireland an integral part of the United Kingdom, he goes on to say: "I hold that coal-oil, judiciously applied, is a million times more destructive of property than the 'villainous saltpetre.' Now, for this mode of warfare we ought to have 500 sober, brave men; and we ought to have $500,000 for their support and maintenance for one year in the field, 300 of these men to occupy London, fifty for Manchester, fifty for Liverpool, fifty for Bristol, and fifty for Glasgow. Each of these soldiers on entering his respective battle-ground to secure a room, a furnished one. To that room he ought to convey a five-gallon can of coal-oil in his trunk, and a box of matches. On a stormy night, on signal from the officer commanding, 300 fires should blaze out in different parts of London, and fanned by an equinoctial storm, they would make a blaze that would be the wonder of the world." The making and printing of such a diabolical suggestion would be accounted a criminal offence in almost any other country in the world than the United States.

—*Overland Mail*, Feb. 23: James Carey, the Dublin Town Councillor, has turned approver, and has given some extraordinary evidence in connection with the assassination conspiracy. He has given the history of an organisation called the "Invincibles," under the direction of a mysterious "No. 1," the object of which was the assassination of Mr. Forster, Lord Cowper, Mr. Burke, and other prominent public men.

—The Senate has passed the Bill reducing the internal revenue and revising the tariff, by forty-two votes to nineteen. The President has appointed the Civil Service Commissioners under the new law, and his choice is generally commended.——Fifteen young girls were suffocated in a panic at the German Catholic School in New York. On the discovery of the fire the scholars were leaving the school in an orderly manner until the parents of some of them rushed in to rescue their children. A blockade was soon caused on the narrow stairs, and a balustrade breaking, many children fell into the space beneath.

—The Dublin Conspiracy. Carey's evidence; The witness saw two gentlemen approaching, and Smith said, "Here they are. Who's this here? He is——," and then ran out into the roadway and told Kavanagh to hurry up and take the nosebag off. The witness and Smith then went towards the Phœnix, and on the way the witness waved a white handkerchief, which was a prearranged signal. They passed Fitzharris's cab and stopped at a place where the seven men were placed. They were scattered about in three groups. The seven men were Joseph Brady, Tim Kelly, Pat Delaney, Thomas Caffrey, Michael Fagan, Daniel Curley, and Joseph Hanlon. Daniel Curley had charge of the arrangements. Brady and Curley came to the witness on the car, and leaped off. Curley said, "Is he coming?" and witness said, "Yes, the man in the grey suit." Smith remained on the car, and he knew nothing of what was going on. The witness asked what was to be done with Smith. Brady said he had better "go to hell out of that." Smith then went way across the park. The witness asked Brady what he was to do, and Brady said he might go; he wasn't wanted there. The witness accordingly set off towards Island Bridge Gate. Before leaving he said to Brady and Curley, "Mind it is the one in the grey suit." The witness continued, amid dead silence: "When I was about 250 yards away from the place where I left these men I looked round, and I saw the seven meet the two. The first three were abreast—Curley, Fagan, and Hanlon; twelve feet after them Kelly and Brady; and six feet after them Delany and Caffrey. I saw the two meeting the seven, and the two passed through the roads. They let them pass through, and I said, 'It is another failure.' I went on a few steps further, and I looked around. I saw a right-about movement made by the first four. I went on a few steps further and I looked again, and I saw the two men in the rear getting to the front and closing on the two gentlemen. What I saw then I will describe. I saw one figure coming in collision with the two gentlemen in grey. He was on the inside. I did not know the other. I saw this man, Joseph Brady, raising his left hand and striking with the left hand the man in the grey suit. That is all I saw. I made for the Island Bridge. It was seventeen minutes past seven o'clock."

About ten o'clock the same night the witness met Brady and questioned him about what had happened. Brady said the reason why Mr. Burke was allowed at first to pass without being attacked was that there was a car passing at the time with a gentleman on it. He, however, overtook him, and then, said he: "I laid my hand upon Mr. Burke's left shoulder and stabbed him. While doing so the other gentleman struck me with an umbrella in the face and called me 'a ruffian.' With that I got annoyed and excited, and I followed him, and he put up his arm and I struck him in the arm. He went out on the road, and I settled him there. I looked around and I saw Tim Kelly at Mr. Burke. He was coming away from him, and then I went back myself and cut Mr. Burke's throat." Brady added that he wiped the knives on the grass and threw them on to the car.

—M. Naville writes from Tell-el-Maschuta to announce that the excavations undertaken by him on that site for the Egyptian exploration Fund have already yielded a result of the first historical and geographical importance. This site (Tell-el-Maschuta), midway between Ismailia and Tel-el-Kebir, is proved, by an inscription dug up by M. Naville, to be at once the Pithom and the Succoth of the Bible. Pithom was the sacred name descriptive of the Temple, and Succoth (Tuku) the civil appellation. We read of Pithom as one of the cities built by the Israelites during the oppression (Ex. i. ii.), and Succoth was their first station in the march of the Exodus (Ex. xii. 37, xiii. 20). The discovery not only places Pithom-Succoth on the map, but in doing so gives us at last a fixed point in the route of the Israelites out of Egypt.

—The death is announced of Dr. Richard Ardill Dallas, L. L. D., formerly a solicitor of Bombay, who expired at his residence in Kensington Gardens Square, London, on Feb. 16, at the age of sixty-three.

—The Str. *Brindisi* with English Mails left Aden for Bombay Wednesday, 6 a. m.

—The latest news from Madagascar published in the home papers received on Tuesday represents the island to be in a state of great agitation. The Queen is said to be preparing for hostilities. Orders have been given to the French Admiral to suppress with the utmost vigour any attempt to resist the rights of France.

—Ramdass Ramchurn, a Hindoo *mendicant*, living at Bholeshwur, reported to the police on Tuesday last that after bathing at a public standpipe on that day he forgetfully left a purse containing Rs. 150 in cash, and went away; and on returning shortly after, he found the purse had been stolen.

Friday, March 16.

—The Ceylon papers report that on Sunday, the 4th instant, a native procession took place for the purpose of conveying the Buddhist "relic" found in the Bombay Presidency to a vihara at Wellewatta. The procession included a masquerade, there being men on horseback dressed as soldiers, men on stilts, etc.

— The trial of John Cocklin, a private in the Lincolnshire Regiment, for the murder of Lieut. Coode, was concluded at the Allahabad High Court on Monday. The jury found the prisoner guilty, but strongly recommended him to mercy. The Judge sentenced him to death, and and the jury's recommendation would be forwarded to the proper quarters.

—*Madras Mail*: The Right Rev. Bishop Caldwell and Mrs. Caldwell left Tuticorin for England (*viâ* Bombay) on Saturday, 10th March. The Bishop hopes to return before the end of the year with renewed strength to continue his unwearying work of the past forty-five years. On the previous day the European and native clergy, with representatives of the laity, and also the masters and students of the college, assembled to read farewell addresses to his lordship.

—Deaths last week, 604. By small-pox, 131.

—*Bombay Gazette*: As we go to press we receive by telegraph a summary of the Budget, which was issued yesteaday in Calcutta. Major Baring's Statement is the best practical answer that has ever been given to ultra-pessimists of the Hyndman school, and confounds the prophets who foretold a heavy deficit. The regular estimates for the current year show a small surplus after paying India's share of the Egyptian war expenses. The estimates for next year show a large surplus. No fiscal alterations are announced.

This was why Jesus the Christ came into the world—to turn us from darkness to light; to assure us of God's fatherly compassion for us as sinners; to take away from our hearts all slavish fear of God, and to confer upon us a sense of relationship to Him, or, as Paul says, "that we might receive the adoption of sons."

Anglo-Indian Evangelisation Society.

ADDRESS BY THE DIRECTORS TO THEIR COUNTRYMEN THROUGHOUT INDIA.

DEAR FRIENDS,—We are all accustomed, as you well know, to express on New-Year's Day our good wishes for one another, and so we desire to send from home at this season to each and to all of you, a message of peace and goodwill, in furtherance of the professed object of our Association—"to promote the spiritual interests of our Countrymen in India."

It *affords us great satisfaction to know that* many of you are under the care and enjoy the counsel of your own spiritual guides, but there is a great number of you less favoured, separated from their brethren, scattered throughout the Mofussil, deprived of the regular ministrations of the Gospel, and among whom all the means of grace are exceedingly irregular and infrequent.

It is our earnest desire to add to the efforts of all others who seek to provide for these, by sending forth well qualified itinerant evangelists, and by engaging the occasional services of such ministers as we can employ, in similar visiting. May we bespeak from you a favourable reception for them, that they may be encouraged and brought by you on their way after a godly sort?

We are as an Association thoroughly undenominational, individually belonging to different Evangelical Churches, with the gracious convictions and experiences of which we wish you may participate. We may add that most of us, Directors, have ourselves served in India, and can the more readily sympathise with you, in the dry and thirsty land where the living waters that freely flow in the Gospel are so precious.

It is little that we can do, in a field so wide and so trying to the labourer bearing the burden and heat of the day, but as we have opportunity we are resolved to persevere.

ASIATIC SOCIETY MUMBAI

The ministers and messengers we send are instructed to travel from one isolated group to another, visit from house to house, converse with individuals, distribute books and tracts, hold meetings for worship and religious instruction, and, in short, endeavour by all suitable means to arouse and encourage earnest concern for the salvation of the soul.

Many a one of you must at times have vivid recollections of the privileges of your Fatherland, of the worship of the Christian Sanctuary, the prayers of the family, the supplication of your father for you, and the tender pleading of your mother,—it may be of convictions you at one time felt, of resolutions you had early made. We now earnestly entreat you to remember these, to consider, to pay your vows. "Acquaint thyself with God and be at peace with Him. Thereby good shall come to thee."

For your own sake we beseech you to do this, in repentance toward God and in faith toward the Lord Jesus Christ, and also for the sake of the people among whom you dwell, who will be led to respect or to despise Christianity according as you represent it to them. Think also of the loving regard of your friends at home, some of whom are praying to God for you, longing to hear of your wellbeing in the higher life. Awake to righteousness and sin not. Do not delay, but arise and go to thy Father. Jesus says, "I am the door; by Me if any man enter in he shall be saved, and shall go in and out and find pasture." *Will you not come to Him? now is* the accepted time, the day of salvation. And if you have found the blessed Saviour, or rather have been found of Him, will you not walk in Him, confessing His name before men, and assembling yourselves together, as you have opportunity, for Christian fellowship. We would earnestly recommend that you try to hold meetings among yourselves for religious worship. Thus you will cheer and strengthen each other in the good ways of the Lord. The Word of God warns you against holding company with "mockers who walk after their own ungodly lusts, who separate themselves, sensual, not having the Spirit." Oh, strive to enter in at the strait gate, and keep by the narrow way Heavenward, "building up yourselves on your most holy faith, praying in the Holy Ghost, keeping yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."

In the history of ancient Israel we are taught the perilous influence of heathenism and idolatry, on all who dwell among such people as you are surrounded by—how the people of God themselves again and again were seduced to forsake the covenant made with their fathers; causing the name of God to be blasphemed among the heathen; hence our solicitude on your behalf. But even in the dark days of the prophet Malachi, "They that feared the Lord spake often one to another, and the Lord hearkened and heard, and a book of remembrance was written

ASIATIC SOCIETY MUMBAI

before him, for them that feared the Lord and that thought upon His name." So may it be with you in many similar gatherings of inquirers and believers throughout India. And may there be a great increase in the number of you who watch and pray that they may escape from the corruption that is in the world through lust, and so become partakers of the Divine nature. We commend you to God and to the word of His Grace, which is able to build you up, and to give you an inheritance among all them that are sanctified.

In name and on behalf of the Directors,

PETER BANNATYNE,
General Secretary.

December, 1882.

ASIATIC SOCIETY MUMBAI

Anglo-Indian Evangelisation Society.

The late LORD LAWRENCE was Patron of the Society. LORD POLWARTH succeeded the late DR. DUFF as President. Among the Vice-Presidents are—Sir WILLIAM MUIR, K.C.S.I., L.L.D., General Sir H. W. NORMAN, K.C.B., JOHN INGLIS, Esq., C.S.I.

The Rev. Dr. Murray Mitchell is one of the Honorary Secretaries.

In India, among the Members of Committee and Corresponding Members, are—His Honor Sir Charles Aitchison, K.C.S.I., L.L.D., Lieutenant-Governor of the Punjab; His Honor Augustus Rivers Thompson, C.S.I., C.I.E., Lieutenant-Governor of Bengal; General Sir Robert Phayre, K.C.B.

The work is under the superintendence of the Rev. J. Fordyce of Simla, Commissioner of the Society, who spends the cold season in Evangelistic work.

Southern India.— { The Rev. J. F. Row of Coonoor.
The Rev. H. Haigh of Mysore.

Western India.—The Rev. H. G. Emeric de St. Dalmas and Mr. J. Rawson.

Bengal.—Messrs. J. Foley and W. Sandwell.

Assam.—The Rev. H. Rylands Brown of Darjeeling.

Four give part of their time to the Society's work, and four are in its service all the year round.

ASIATIC SOCIETY MUMBAI

Selections.

REMINISCENCES OF EARLY CIRCUIT LIFE.

BY REV. JAS. ERWIN.

I attended two camp-meetings this year, one in the north part of the district, the other in Canada. They were both very successful. The one in Canada was held in the town of Matilda, fifteen miles below Ogdensburg, in a beautiful grove about one mile back from the St. Lawrence river. Our Canada brethren were more careful of the form than we were, but equally earnest and successful in winning souls. There were some things which I admired and thought an improvement on our practice. On the ground there was as much decorum as you would find in a church. All arose and joined in the singing and every one in the congregation, both saint and sinner, knelt in prayer. This was new to me. I had been accustomed to see all the church members kneel in time of prayer, but as I looked over the congregation I noticed that all present, perhaps a thousand, were devotedly bowed before God. As we arose I asked one of the preachers if all in this assembly were professors? and was told that about one-third were not, but it was their custom to conform to the practice of the church with whom they met. It would be considered a breach of courtesy and a great offence to do otherwise.

The leading men of that town were members of our church and exerted a wide influence in favor of religion. They were strong in prayer, and when penitents came, as they did each day into the "prayer ring," they usually held on until they brought them through.

The preachers in attendance were excellent men; more uniform as a class than with us. No one towered head and shoulders above his fellows. There were some sons of consolation among them, but generally they were of the Boanerges type. One of them, a large, burly Scotchman, had a voice clear and loud as a clarion and knew how to use it. He was apt in his responses and made himself felt through the encampment. The last night of the meeting was a time of marvelous power: the slain of the Lord were many. The baptism of the Holy Ghost fell upon the sacramental host and they pushed the battle to the gate of the enemy. A company of thirty or forty "fellows of the baser sort" came in to amuse themselves at the expense of the Methodists. They met outside of the camp and arranged that one of their number should go forward for prayers and "give the Methodists a sweat" while the rest were to gather around and enjoy the fun. I being small and boyish in appearance went among them without attracting attention, and learning their plan communicated it to a few of the leading brethren who kept the secret. Soon those "sons of Belial" came rushing down the aisle and gathered around the ring where an earnest prayer-meeting was going on and many were seeking religion. Their ring-leader a stalwart man with a slouching hat drawn down over his eyes and a long over-coat buttoned to his neck and reaching nearly to his feet, came in the attitude of one in great distress and threw himself among the "mourners," crying aloud for mercy. The man's feelings seemed so deep that it might have deceived the very elect, Two heavy brethren knelt by his side, and whilst the man was writhing and praying as if in an agony they drew out the skirts of his strong overcoat and knelt upon them. They began to pray for this heaven daring, God provoking sinner who, adding to an ungodly life, was now mocking God and insulting the people by palming himself off as a seeker of His mercy. They prayed that God would not strike him dead as He did the men in the camp of Israel who offered strange fire, but show him his sins and shake him over hell until he felt the scorching of the flames. He began to feel uneasy and tried to rise, his wicked comrades were enjoying the scene. Just then the strong-lunged Scotchman shouted with a trumpet voice that went ringing above every thing else: "Power of the Lord, seize him, nail him to the ground."

The terrified man attempted to spring to his feet, found himself fastened to the ground, roared in frightened anguish and began in earnest to cry for mercy, confessing his sins with real penitence. His friends, hearing his piteous cries, fled from the ground amazed and confounded. The brethren took hold of his case with united prayer and strong faith, and about sunrise the bold blasphemer became a happy convert. He went out of the grove to seek his friends, told them with tears of joy what God had done for him and entreated them to seek the Savior. A few came back with him. He led them to the spot where the night before he bowed as a scoffer but arose clothed and in his right mind. Others kept coming, and as soon as he saw them he would go after them and bring them to Jesus. Nearly the whole company were converted. These brethren might well say with St. Paul: "Nevertheless, being crafty we caught you with guile."—(*N. C. Adv.*)

HELPS FOR INQUIRERS.

REV. THOMAS CARTER, D.D.

Fixedness of purpose.

To enjoy the fulness of God's love, we should determine that we must and will have it, at whatever cost. There is a mighty power in human will when set on a definite object. The first Napoleon ordered his engineers to survey and lay out a road for his army across the Alps. They returned to him and said that the thing was impossible. Napoleon went himself, superintended the work, and, by his indomitable will, accomplished it.

So, fellow Christian, while many around you are as weak in faith as the engineers of Napoleon, you must rise above their doubts, and realize that what God has said in the Bible He would do for you, He is able to perform. You must do more than this. You must decide that the prize of perfect love *shall* be yours, and yours speedily. Let no by-ways, or side issues, draw your mind from this determination.

A zealous Christian asked the father of the Rothschild family if his sons made any preparation for heaven. His reply, whether true or not, shows the philosophy of worldly wisdom, which, applied to our spiritual interests, is a lesson to the Christian. "No," he replied, "the acquisition of wealth is their life-work. They give all their energies to that."

To glorify God is the life-work of the Christian, and he is never properly armed and equipped for the campaign until he is filled with the Holy Spirit—endued with the power from on high which rested on the apostles at Pentecost.

We asked a lady, whose spiritual conversation and heavenly countenance led us to suppose that she enjoyed an intimate communion with God, whether she possessed perfect love? "I do," she replied. "When, and how did you obtain it?" "Three years ago, on the ——day of——, I resolved that I would, with my whole heart, seek this blessing. I determined that I would have it, at whatever cost. It *shall* be mine, I said. For two months I sought it earnestly and constantly. I pleaded with God that His promise was for me; and on the——day of——He filled my soul with His presence. And now for three years I have enjoyed it." Here was the definite decision that she must and would have the blessing.

A young man, one night, rose to speak in a debating society. It was his maiden speech. One sentence proceeded from his mouth, and he made an effort to articulate another; but his lips, palsied and quivering, refused obedience to his will. He stood before the audience, every eye fixed upon him, struggling in a vain effort to control his vocal organs, until he found it was impossible for him to utter another word, and then, confused and overwhelmed with shame, he took his seat.

On his way home that young man made a solemn resolution—a vow of the most positive kind—that he would defeat diffidence—defeat the fear of man—overcome, if that stood in his way, even his own inaptness, and become a fluent public speaker. He succeeded, and succeeded because he was determined to do so. He entered the profession of law, and for several years stood before judges and juries, who listened to his voice. He gave himself to the ministry of Christ, and for many years, with a tongue which once stammered and faltered, called weary sinners home to God,—preaching repentance and the higher life with a power of which once he hardly believed himself capable. It is with this determination that we must seek perfect love. I must, I will have it—I cannot live without it.

How often the man who resolves to be rich accomplishes his object by the power of his will! But there is no certainty that he can obtain wealth, because all men cannot be rich. But it is absolutely certain that any man, rich or poor, learned or ignorant, may obtain purity of heart, for God has promised it. Can anything be more direct than this single sentence: "Blessed are they which do hunger and thirst after righteousness, for they shall be filled?" Shall we, then, as far as we are individually concerned, determine that we will bring about the accomplishment of Christ's coming—of His death and sufferings—of His earnest prayer before His death, that His people might be one in Him,—made perfect in one? Or, shall we stand by indifferently, and say, by our actions, that we have no part or lot in what the Saviour was so deeply interested in? But I have been converted, you say. Yes, my brother, and you have thus become a disciple of Christ—you thus have entered the school of the Great Teacher. But when men enter a high-school, or college, they expect to graduate. So Christ expects us to graduate into a Christian life, which, in its completeness and fulness, will glorify Him, and witness to the world the nature of true and undefiled religion. Therefore we read, "He came to save His people from their sins."—(*Guide to Holiness.*)

LEAVES EROM THE DIARY

OF THE LATE MRS. PHŒBE PALMER.

FEBRUARY 20th 1849.—The Lord is owning the Tuesday afternoon meeting of late, in an eminent degree. From every part of the city and its vicinity, and often from abroad, the friends of Jesus crowd together in our pleasant rooms. Jesus ever makes one in our midst, and pours out upon us the sanctifying influences of His Holy Spirit. Ever do we realize that there is one among us who baptizeth with the Holy Ghost and with fire. I would also record the hallowing seasons we often have, when assembled at supper after the close of the meeting. This evening was a season of special interest. While partaking, one after another in course, gave portions of the bread of life. Dr. Bangs took occasion to remark most interestingly from a portion which Sister Stewart gave, "Give not that which is holy to dogs, neither cast ye your pearls before swine, lest they turn again and rend you." The exposition will probably always be remembered by all present.

I should be glad to give a remarkable instructive dream, which occurred several years ago, as related by Dr. Bangs, but I may not attempt more than an outline. Early in Dr. Bangs' career as a Methodist Minister, he was placed on a circuit, where his labors were brought to bear on minds most impervious to the reception of regenerating influences. Week after week, and month after month, he labored, and yet no fruit of his labors appeared. Though he continued to have hearers, yet he had not the satisfaction of knowing that even

one among them all had ever been truly awakened or converted.

He at last yielded to discouragement, and made an attempt to leave his work, but was prevented by a river, which at that time could not be forded. About this time he dreamed, that he was employed to peck, with a pick-axe a large-rock, which did not seem to yield to his labors. Still he labored on yet no apparent impression was made. He had almost made up his mind to desist, when a man dressed in scarlet, who was his employer, appeared, and demanded of him, what right he had to cease from his labors. Do not I employ you to peck at this rock? he demanded, and what does it concern you, whether the rock breaks or not? I have given you your work, and all that you have to do is keep at it. He felt the reproof, and with renewed diligence ebgan to smite the rock with all his might, when lo! after a short time, to his great astonishment, with a stroke the rock broke into a thousand pieces. He awoke, feeling that God had reproved him, and, with greater diligence, set himself about the work his Master had given him to do. Soon the rock began to split and a work most extraordinary in detail broke out, and in a most significant manner was his dream verified.

February 21st.—With but few exceptions I have attended meetings nightly, for about six week past, at the Norfolk Street M. E. Church. The Lord has blessed the protracted effort in the salvation perhaps of over three score. Tonight the Lord poured out upon me the Spirit of exhortation and entreaty. I felt that the Spirit of the Highest overshadowed me, as I pleaded with poor perishing souls to flee the wrath to come. Dr. Bangs was with us, and preached on the duty of prayer.

February 24th.—My precious father still lingers with us. I had thought that the assaults of the enemy with him had ceased and that he would know war no more. But he has had two or three days of close conflict during the past week, and we were reminded that the soldier, when on the battle-field, engaged in mighty effort to gain the conquest, cannot rejoice, as though he were already exulting in victory. It is true the Christian soldier may ever rejoice in hope. Yet notwithstanding this, he cannot but feel that all his spiritual energies are often called into requisition to bear up against his spiritual foes. But it is enough that the Captain of our salvation has said, we should not be tempted above that we are able to bear, He has promised that the Spirit which emanated from him shall not fail, and thus as ever has it been with my beloved father. In all he has been more than conqueror. This morning he was gloriously triumphant. "We have this treasure in earthen vessels," and so copious were the communications of the Holy Spirit, that they were more than he could contain, and with tears of joy, was he endeavouring to pour out these rich communications to others. O, cried he, "It seems as if my heart would break—it is breaking with love, joy, and mercy!" With David he is blessing the Lord at *all* times, his praise is continually upon his lips.

This evening I attended a delightful experience meeting at the Norfolk St. Church. I love meetings for the relation of experience. They seem to be so eminently favored with the divine sanction. How explicit are our God's declarations of favor in regard to social gatherings. "Then they that feared the Lord spake often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon His name; and they shall be mine, saith the Lord of hosts, in that day when I make up my jewels." The intimation is that those whose ardent love to God and to each other, moves them often to repair to the circle met for religious communication, may be regarded as objects of heaven's peculiar smiles. It is said, it is only the finest gold that can be wrought into jewels. Well, these are the ones whom God desires to keep in the laboratory of His love, until the gold has gone through the refining ordeal; and as soon as the purifying process is fully accomplished, He intends working them up into *jewels* to sparkle in His crown forever.—(*Guide to Holiness.*)

BOY INVENTORS.

The Christian Advocate justly considers that a boy's elders are guilty of a foolish act when they snub him because he says or does something which they don't understand. A boy's personality is entitled to as much respect as a man's, so long as he behaves themself. In the following anecdotes wise and foolish elders are exhibited—one class respecting, and the other despising the boy:

Some of the most important inventions have been the work of boys. The invention of the valve-motion to the steam-engine was made by a mere boy.

Newcomen's engine was in a very incomplete condition, from the fact that there was no way to open or close the valves, except by means of levers operated by hand.

He set up a large engine at one of the mines, and a boy (Humphrey Potter) was hired to work these valve-levers. Although this is not hard work, yet it required his constant attention.

As he was working the levers he saw that parts of the engine moved in the right direction, and at the same time he had to open and close the valves.

He procured a strong cord, and made one end fast to the proper part of the engine, and the other end to the valve-lever; and the boy had the satisfaction of seeing the engine move with perfect regularity of motion.

A short time after the foreman came around, and saw the boy playing marbles at the door. Looking at the engine he saw the ingenuity of the boy, and also the advantage of so great an invention. The idea suggested by the boy's inventive genius was put in a practical form, and made the steam-engine an automatic working machine.

The power-loom is the invention of a farmer's boy who had never seen or heard of such a thing.

He whittled one with his jack-knife, and after he had got it all done, he with great enthusiasm showed it to his father, who at once kicked it to pieces, saying he would have no boy about him that would spend his time on such foolish things.

The boy was sent to a blacksmith to learn a trade, and his master took a lively interest in him. He made a loom of what was left of the one his father had broken up, and showed it to his master.

The blacksmith saw he had no common boy as an apprentice, and that the invention was a valuable one. He had a loom constructed under the supervision of the boy. It worked to their perfect satisfaction, and the blacksmith furnished the means to manufacture the looms, and the boy received half the profits.

In about a year the blacksmith wrote to the boy's father that he should bring home with him a wealthy gentlemen who was the inventor of the celebrated power-loom.

You may be able to judge of the astonishment at the old home when his son was presented to him as the inventor, who told him that the loom was the same as the model that he had kicked to pieces but a year ago.

Our patent office shows many ingenious and useful inventions made by minors and women, and the above list of important inventions made by boys might be largely increased, did space permit.—*Boston Budget.*

A YOUNG MINISTER'S EXPERIENCE.

A young minister recently making his statement before a council, preliminary to his installation as pastor of a Congregational church, pictured an experience not unlike that of many in the present day, yet so marked as to be typical. In substance it was as follows:

"My experience of religion began in my early childhood. Oftentimes, when I could not understand the sermon, the public services of the church produced in me religious feelings of which I retain distinct impressions to this day. These impressions wore away and at times entirely disappeared, so that I had a somewhat wild life during my boyhood and early youth. But they were revived and issued in a positive religious experience. While pursuing my studies in Harvard College I read Sir William Hamilton's philosophy and Mansell's *Limits of Religious Thought*, a book which I consider to be one of the most mischievous of the present century. I followed these with the writings of Stuart Mill and with materialistic philosophy until my faith was almost wholly dissipated. Sometimes I sat in the midst of a religious assemblage, hearing the prayers and other exercises, and musing until the whole scene appeared like an illusion. The faces about me seemed phantasms born of the dust and destined soon to be resolved into their elements with all trace of spirit vanished. I laughed inwardly at the delusion of these perishing beings in worshiping an Unseen of which they knew nothing. In the midst of these experiences I was drawn into mission service in the North End of Boston; and there, in the practical work of ministering to the spiritual wants of men, my scepticism disappeared. Afterwards, going to Germany to continue my studies, my doubts and false philosophy reasserted themselves and I became as skeptical as ever; until one day sitting with a Greek Testament in my hand I said to myself: 'This book contains the biography and doctrines of Jesus Christ. Either there was or there was not such a man. This book is a reality. It must be either true or false. I will read it thoroughly, to form for myself a judgment as to its character and value.' I gave myself up to the perusal and study of the New Testament, and in the inflow of its spiritualities I found a renewal of my early experiences and a life from the Spirit of God which has never ceased."—(*N. C. Adv.*)

Miscellany.

—*Indian Baptist*, March:

To one who is not in the habit of entering a Roman Catholic church, but who does sometimes, rarely and at very long intervals, the sight there of Jesus on the cross has a peculiar effect. One's first feeling perhaps is wonder that a church whose prominent symbol is the image of the Crucified One, is so out of sympathy with the rest of Christendom. *That* object is surely a rallying point for all Christians, a type of fellowship in suffering of blood-cemented unity! What is the reason that these effects are not realized?

The reason is, doubtless, that *any thing which appeals to the senses loses effect by repetition.* This is the whole philosophy of the thing. This is equally true of the grandest scene in nature, and of the most finished work of art. The Swiss peasant who lives in sight of the Alps and sees them daily, is entirely unmoved by sights that move the occasional visitor to rapture and wonderment. The finest products of the chisel or the brush, embodying the highest genius of the artist, lose their power of impressing the mind. Merely sensuous beauty, seen too often, palls upon the taste and clogs the appetite. And though we hear it said of some marvellous aspect of nature or product of art that "it grows upon one," this growth has its limits and ceases when the full impression of the scene or object has once been taken in. Whatever is experienced after that, is due to the suggestiveness of the truth symbolized, and not to the symbol itself. It is when the form is penetrated and the spirit of the picture or landscape, the

stature or mountain, is seized, that there is growth. The single aspect of thought before you suggests other aspects, its letter is dropped when its meaning is interpreted, and then you leave the mere symbol far behind, as one does the lowest step of a stair, and mount into higher regions of thought and feeling. That lowest step may help others; but for you its use is lost for ever. You have risen above it. Retaining the symbol after it has yielded up its significance, is like clinging to the dead form after the spirit has fled. It is worse than useless. It becomes what a child's clothes are to a man, bands to retard growth, and fetters to hinger progress. In a word it becomes "the letter which killeth."

This too was the history of the very symbol of which our Lord speaks to Nicodemus. The brazen serpent after it lost its efficacy became a delusion and a snare. It came to be prized for itself, "the children of Israel did burn incense to it." And the great Reformer of that day had to break it in pieces, flinging upon it the contemptuous epithet *Nehushtan*, a piece of brass! As that brazen serpent degenerated into an object of superstitious adoration: so has the crucifix in the Church of Rome. So must all symbolism when retained after it has done its work.

TELEGRAPHIC NEWS.

London, March 9th: Mr. Gladstone refusing to facilitate the discussion of Sir Stafford Northcote's motion respecting the Government's negotiations with the suspects at Kilmainham, Sir Stafford has withdrawm his motion.—Mr. Cross, replying to a question in the House last evening, said that the restoration of the Berar Provinces to Hyderabad cannot be considered until the Nizam has attained his majority, and after the Nizam and the British Government were in a position to judge of the character of the future administration of the country.—The latest news from Madagascar states that a French gun-boat has been stationed at Tamatave, and that four French war vessels have been stationed on the North-Western Coast. The Malagasies are in an excited condition, and warlike preparations are being made.—Advices from Ireland state that fresh charges have been made against Byrne for complicity in the Field and Lawson cases.—Mr. Parnell goes to America at Easter to attend the Land League Convention.—Byrne has been released from custody by the French authorities on the grounds that the evidence against him is not sufficient to extradite him.

Paris, 9th: The French Chamber of Deputies has passed a vote of confidence in the Ministry, rejecting by 307 votes to 182 a proposal for the reform of the Constitution.—A demonstration consisting of 5,000 working men out of employment took place here to-day, but it was dispersed by the police. A sligh disturbance occurred in consequence, and numerous arrests were made.

London, 10th: Mr. Cross, replying to a question in the Commons last night, said government had no reason to believe that the rumours that Sir Salar Jung had been poisoned were true.—Advices from Ireland state that the knives used in the assassination of Mr. Field have been found in the canal at Dublin, thus corroborating Kavanagh's evidence on the subject.—The steamer Navarre has foundered on a voyage from Copenhagen to Leith. Sixty-five people, mostly emigrants, have been drowned.

11th: Mr. Patrick Ewan (Egan?) has fled from Dublin. Letters of a compromising character have been discovered. He is believed to have gone to Washington.—The knives found yesterday in the canal at Dublin are unconnected with the murder of Mr. Field.—Mr. Smith, Liberal Candidate, has been elected by a large majority member for High Wycombe in place of the Hon. W. H. P. Carington, resigned. Nineteen of yesterday's rioters have been sentenced to various terms of imprisonment. A renewal of riotous demonstrations is threatened. In the Chamber of Deputies to-day, the Minister of the Interior announced that severe repressive measures would be taken by the Government against the rioters.

Paris, 11th: Fresh attempts were made here to-day to renew the riotous demonstrations of Friday, but the rioters were overawed by the great display of force on the part of the Government. Large bodies of police and cavalry cleared the streets, and a great number of arrests were made.

St. Petursburg, 11th: Prince Gortschakoff died to-day.

London, 12th: The Danubian Convention has been signed, all the Powers being satisfied. The *Daily News*, in a leading article to-day, announces that at a Cabinet Council held yesterday it was resolved to protect the natives in the Transvaal from Boer oppression.

13th: Mr. Gladstone, replying to a question in the House of Commons last night, said that the Government did not intend inviting the Viceroy to withdraw Mr. Ilbert's Criminal Procedure Bill. The papers in connection therewith, he said would be produced at an early date, but no further steps will be taken with the Bill until November.—The Marquis of Hartington (Secretary of State for War), in moving the Army Estimates, said it is intended to increase the cadres of the Commissariat and Transport Corps, and to retain 500 mules permanently for the Transport Service. His Lordship said that owing to the diminution of the number of recruits offering, it is the intention of the authorities to give greater latitude to doctors in passing them, retaining however, as a general rule, the present age for enlistment. Arrangements will be made to avoid excessive depletion of establishments after the despatch of drafts to India. Undress uniforms of khakee will be issued as an experiment to certain battalions at home and abroad. Twelve steel guns of 43 tons each, and four of 61 tons have been ordered.—Parliament will adjourn for the Easter recess from the 20th to the 29th of March.—Earl Spencer has resigned the presidency of the Council.—H. M. S. Drayad has arrived at Tamatave.—The following regiments are under orders to leave Egypt:—The 36th to Malta, the 49th to Gibraltar, and one battery of Artillery and one compay of Engineers go home. The army of occupation will then consist of 6,000 men.—Mr. Ashton W. Dilke, late member for New-castle on-Tyne, is dead.

St. Petersburg. 13th M. Makoff, formerly Minister of the Interior, committed suicide to-day. It is suspected that the cause of the deed was M. Makoff's being charged with peculation.

London, 14th: The *Daily News* publishes a paragraph in its issue to-day stating that the new President of the Privy Council will virtually be the Minister of Agriculture.—Mr. Stanhope gave notice that he would call the attention of the House to the papers relating to Mr. Ilbert's Criminal Procedure Amendment Bill, and also gave notice of a resolution condemning such Bills, as being calculated to disturb the friendly feelings between the natives and Europeans.—Earl Derby (Secretary of State for the Colonies) made a statement in the House of Lords concerning the oppression of the natives by the Boers in the Transvaal. His lordship said it was only possible for England to remonstrate with the Boers on the subject. The cost of even a small expedition, his lordship said, would exceed the value of the land to be protected, and only urgent necessity would justify the Government using force.

15th: A Bill introduced in the Commons by Mr. Parnell for amending the Land Act in Ireland has been thrown out after [? on] the second reading by 250 votes against 63.—Mr. Gladstone, speaking on the subject, laid special emphasis upon the satisfactory working of the Land Act, and refused further legislation in connection therewith.—Mr. Patrick Egan is now in New York. He denies that he took flight from Dublin, and states that the funds of the Land League have always been employed in preventing, rather than causing, outrages in Ireland.—The Roumanian Government has re-affirmed its refusal to assent to the decision of the Danubian Conference.—The Hon. Alan Egerton, Conservative candidate, has been elected by a large majority member for Mid-Cheshire, defeating Mr. Latham, the Liberal candidate.

PASSENGERS SAILED.

Per Str *California*, 13:

For Liverpool—Mrs English and four children, Surgeon, Major F Jones, Mrs Wilmot, Mrs I H Firth and two children, Mr and Mrs H Pelman and three children, Mrs Hall child, and the Revd Mr and Mrs Kenedy and two infants.

For Suez—Mr and Mrs Richardson and child, Mrs and Miss Singer, and Messrs R R and G Singer.

Per Str *Manilla*, 15:

For Marseilles—Major H Lawrance, Mrs Lawrance, 2 children and one European nurse, and Mr Thomas Williamson Mercer.

For Genoa—Rev Mr J Smith, Mrs Smith, Mr Wm Crooke, General Waddington, Colonel Fowler-Butler, Mrs Butler, Rev A Polehampton, Mr A P Marsden, Rev J Gray, and Miss Russell.

For Naples—Rev Mr C Reade, Mrs Reade, Mr Elston, Mrs Elston, Miss Elston, Mrs F V Corbets, and Mr W F Melhuish.

For Suez—Mr B W Colvin.

Per P and O Str *Ganges*, 16:

For London—Rev W A Roberts, Mrs Robers, 2 children and infant, Mr and Mrs A C Clay, child and infant, Miss A Gow Smith, Mrs H N Reeves and infants, Miss D Marsh, Mrs Walton and child, Mr Udny, Mr M S Howell, Mr and Mrs Penny and infant, Mrs Douglas, Mrs and Miss Jourdan, Mrs De Courcy and 2 infants, Mrs Troward and 2 infants, Col and Mrs Baker and child, Mr F A Kelly, Mr and Mrs J Fotheringham, Master and Miss Macartney, Mrs Dalzel, 2 children and infant, Mrs Harfley, Capt G H Singer, Mr Silas Sassoon, Mr and Mrs Hunt and child, Capt and Mrs Blackett, Mr Jas Brown, Mr A Coulson, Mr Keele, Mr W Loch, Mr Khushwak Rai, Mrs Harding and 2 children, Mrs Lawrie and infant, and Mr Davis and infant.

For Brindisi—Mr and Mrs Theodore Thomas, Mr A C Shirreff, General E A Douglas, Mr Troward, Mr C R Mavindin, Mr E J Edwards, A gentleman, Mr Patrick Smith, Captain H W King, Lieut Colonel G Swinton, Mr Ramdas Chubildas, Mr J K Kabraje, Capt W Gordon, Master Amesbury, Mr L P Pugh, MP, Mr Arthur Keyser, Captain C Colville, Mr E G Chardon, Lieut H H Aspinwall, and Dr A Eteson.

From Venice—Mr Albert Spicer, Mr H D Dods, Mr Louis Andrews, Mr T E Coxhead, Mr Maitland Heriot, and Mr A H Swell.

For Malta—Colonel C B Lucie Smith and Mrs Lucie Smith, Mr and Mrs R Wall, child and infant, and Mr C W Imrie.

For Trieste—Mr S Brittain, and Mr H Miller.

For Marseilles—Mr Bertram Barton, and Mr G H Gusstier.

For Suez—Lieut Colonel C C Scott Moncrieff, Mrs Moncrieff, Miss Albright, Dr Gustave Dirief, and Mr Du Fay.

For Aden—Dr A Drouin.

PASSENGERS ARRIVED.

Per P and O Str *Surat*, 13:

From London—Mr J Hebbert, Mr Craw, Commander H B Lang, Mr E Harrup, Baboo Joomer, and Mr H Graham.

From Brindisi—Mr H Moore, Mr Grunburg, Major and Mrs Baird, Mr Ardesher Sorabshah, Mr and Mrs Richardson, Mr and Mrs Blackwood, Mr Betham, Mr Bleck, and Mr J Cowell.

From Venice—Mr Seivewright.

Domestic Occurrence.

DEATH.

LOHR—On 6th March 1883 at Bisrampure C P, the wife of Chas: T Lohr departed this life She died in Christ.

"BOMBAY GUARDIAN."

Subscriptions received from 10th to 17th March 1883.

Miss H. Schwarz, 1st March 1884, Rs. 7-10; Mrs. Mayes, 30th April 1883, Re. 1; Mrs. B. Barton, 28th February 1883, Re. 1; J. Thomson, 31st December 1883, Rs. 21-12; H. B. Boswell, 21st January 1884, Rs. 21-12; D. S. Clark, 26th January 1884, Rs. 7-10; Rev. R. V. Modak, 31st December 1883, Rs. 7-10; Rev. J. Gray, 17th June 1884, Rs. 11-12.

New Advertisements.

The undersigned desires to receive applications from qualified teacher of the Protestant faith, and of European or Eurasian birth for the situation of Master of the boys' School maintained by this Company at Parell. An efficient trained teacher of good character is requiared a salary commencing at Rs. 125 per month, and free quarters will be given to a qualified person-applications to be made in writing and accompanied by original testimonials, which will be returned.

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16*th March* 1883.

AN ENGLISH CLASS
FOR
YOUNG NATIVE LADIES.

A class for teaching English to Young Native Ladies has been opened in the upper room of the Amrolie Girls' School, opposite the Girguam Police Court.

The class will in the first instance be taught for three hours only, from 10-50 p.m. Should it be found necessary, time will be extended to the ordinary school hours.

A Lady teacher of experience has been engaged to teach the class the usual subjects of education, including fancy work.

Music will be tanght, for which a small extra fee will be charged.

Admission fee, four annas—monthly fee eight annas.

R. STOTHERT.

Bombay, March, 1883. 10-3-83—2 w.

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A Minister's family residing in a quiet manse in Scotland would be glad to board 2 or 3 young children, to be educated by an accomplished governess along with their own two children. Comportable home with a mother's care. Reference Revd. Narayen Sheshadri Poona.—Address Revd. John Nixon, Barhill, Ayrshire, Scotland.

10-3-83.

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NEW ENGLAND COMPANY, BOSTON.

Second Hand, but in good order. *Two and a half sets of reeds, Five Octaves, Eight Stops. Knee Swell,* and *Grand Organ Expression* which places all Stops at the instant command of the performer.

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s. s. "Hispania"	J. Harris	3380	500	23rd	1883.
s. s. "Nubia"	T. G. Knox	4500	600	5th April	"

The s. s. "Nubia" passed the Canal on the evening of the 10th inst.

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Bombay 29th December 1882.

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Price List furnished free on application.

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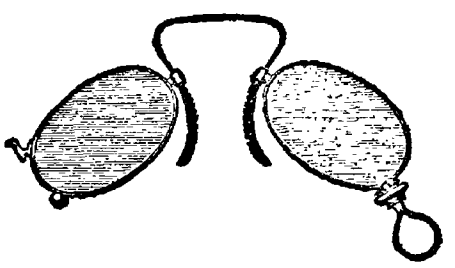

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"THILUM" is a certain and speedy cure for Ringworm, Itch, Scorpion Sting and Musquito bites.

"THILUM" is a wonderful preventive of Musquito or other noxious insect bites.

Price Rs. 1-4-0, Packing, 4 ans. Postage, 4 ans.

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☞ Special rates to Missionaries charitable hospitals and institutions on application only to F. H. Bowden, HENRY'S "THILUM" WORKS, Madras.

N. B.—Henry's "Thilum" does not contain a particle of Opium or Mercury in any form, nor indeed any deleterious ingredient. It may safely be used for infants and on the most delicate or broken skin.

TESTIMONIALS

I owe it as a duty to you and to sufferers to inform you of my case.

For 2 years I suffered severely from Rheumatism and tried every remedy that came in my way that was said to be good for this disease, but grew worse instead of better until November 1879, when Paralysis supervened and I completely lost the use of both of my legs from the knees downwards.

In March 1880, while still in this helpless state, a gentleman friend recommended me to use your "Thilum" and gave me some from the application of which I found such marked benefit that I procured more, and in September following was able to walk for the first time for nearly a year.

I am continuing to use "Thilum" and can now walk about freely without the aid of a stick, and am getting flesh on my legs which a few months ago were mere skin and bone.

DHANJEE NANSEY.

KHOJAH BAZAAR, *Bombay, 7th May*, 1881.

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1840. **1883.**

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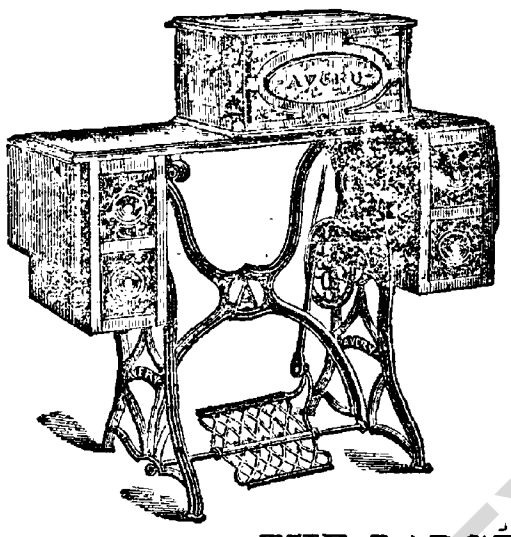

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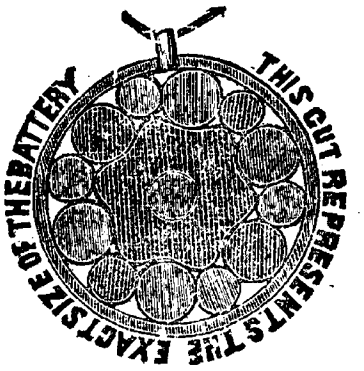

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